199 POTTER, Vie de Scipion de Ricci, Evêque de Pistoie et Prato, Réformateur du Catholicisme, 3 vols. 8vo. *calf gilt, Dr. Hawtr[illegible]'s copy*, 12*s* 1825

200 RABELAIS (FRANCOIS) Œuvres de, stout 18mo. *vellum*, 5*s* *Lyon*, 1588

201 ——— Œuvres, 3 vols. 8vo. A GOOD LIBRARY EDITION, *calf, very neat*, 21*s* *Paris*, 1823

202 ——— Œuvres de, avec Glossaire, 7 vols. 24mo. *hf. calf neat*, 15*s* 1829

"Whoever desires to understand the ideas and opinions of those times (the Civil Wars of France), fully, must read Rabelais. In the picture of licentiousness, full of repulsive nudities, which he unfolds, lies concealed a profound seriousness. Rabelais is one of the few masters of satire who has depicted the failings of a whole epoch in great and truthful outlines. He cites the errors of all classes before the tribunal of sound human understanding:—the extravagance of the chiefs of the land, permitted by over-indulgent kings; the disorders of the capital, which the King, to the astonishment of strangers, did not better suppress by the administration of justice; the abuses of justice itself—its forms confusing and entangling the causes—its multiplied documents in the process—and at last its decisions arrived at as if by the chances of the dice."—*Athenæum*.

~~12512 b~~

12518. b. 1.

Books lately publiſh'd, printed for JOHN BRINDLEY, at the Prince's Arms, in New Bond-Street, and CHARLES CORBETT, at Addiſon's Head, againſt St. Dunſtan's Church, Fleet-Street.

I. A Compleat Syſtem of Geography, with a new Set of whole Sheet Maps of the World, two Volumes, Folio. Price 4l. 10s.

II. Watſon's Clergyman's Law, Fol. Price 1l. 5s.

III. Boyer's French and Engliſh Dictionary in 4to. Price 18s.

IV. Boyer's French and Engliſh Dictionary, 8vo, Price 6s.

V. Turkiſh Spy, eight Volumes. Price 16s.

VI. La Belle Aſſemblée, 4 Volumes. Price 10s.

VII. A Collection of Poems, 3 Vols. called Dodſley's Poems. Price 9s.

VIII. Bailey's Engliſh Dictionary. Price 6s.

IX. Jacobs's Law Dictionary. Price 1l. 5s.

X. The Child's new Play-thing. Price 1s.

XI. Browne's Roman Hiſtory. Price 2s.

XII. Milton's Paradiſe Regain'd, a neat Letter, in 12mo. Price 3s.

XIII. Boyer's Adventures of Telemachus, printed on a neat Elzivir Letter, and a new Set of Cuts, 2 Vols. Price 4s, bound, or 3s. 6d. in Boards.

XIV. Poems on ſeveral occaſions, by the Rev. Mr. John Pomfret, 11th Edition. Price 2s.

XV. The Works of Plato abridg'd, with an Account of his Life, Philoſophy, Morals and Politicks, with Notes by Dacier, 2 Vol. Price 6s.

XVI. The whole Works of Mr. William Shakeſpear, in 8 Volumes 8vo. publiſhed by Warburton, Price 2 Guineas.

XVII. The Works of Shakeſpear in 9 Volumes, with a Gloſſary, carefully printed from the Oxford Edition in Quarto 1744, a neat ſmall Letter, Pr. 18s.

XVIII. Milton's

XVIII. Milton's Paradiſe Loſt, with Cuts, 8vo. Price 6 s.

XIX. Milton's Paradiſe Regain'd, 8vo. Pr. 5 s.

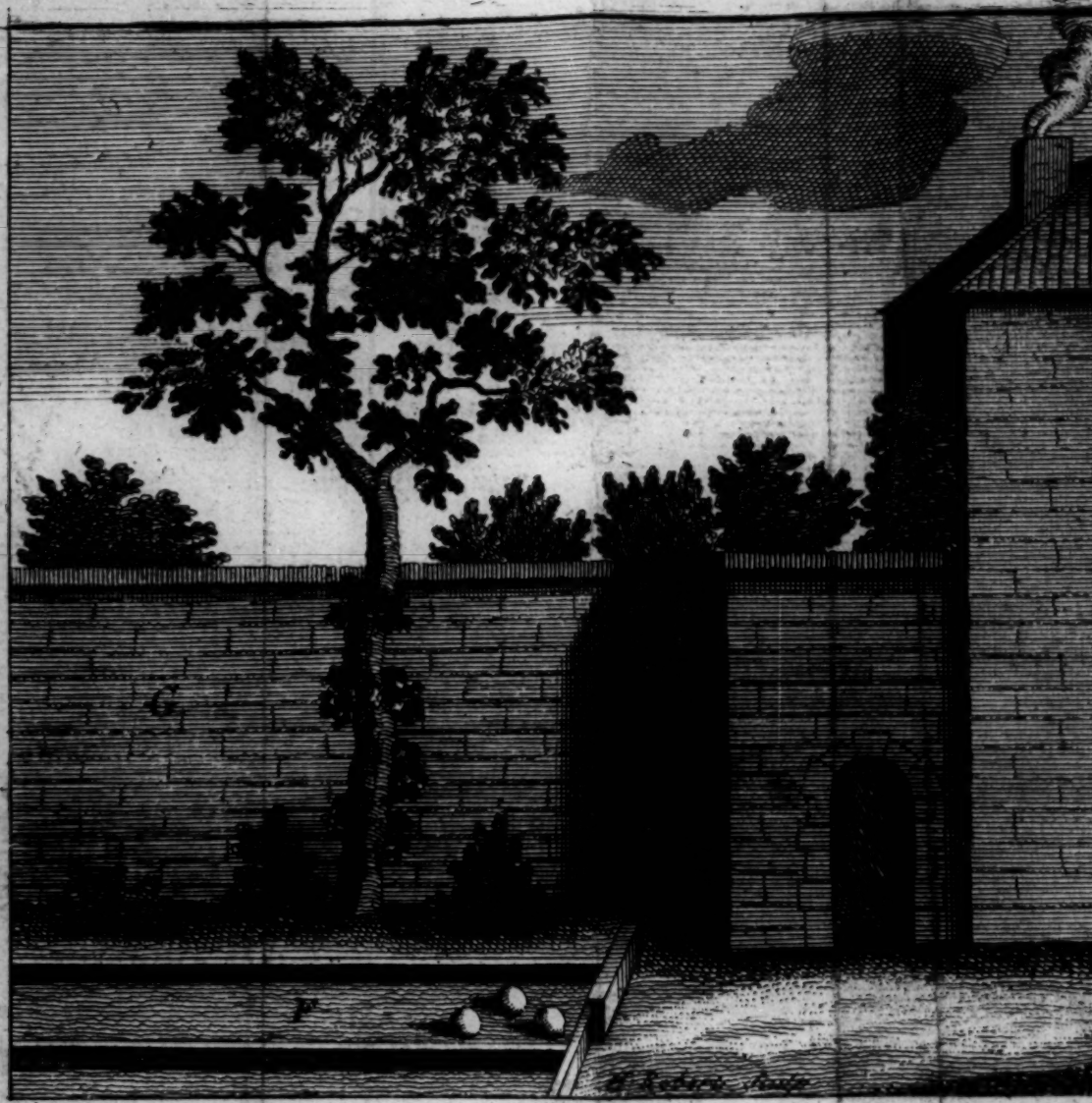
XX. The Works of Nicholas Rowe, Eſq; 2 Vol. Price 5 s.

XXI. In two handſome Vol. in Twelves, price 6 s. Dedicated to the Lovers of Fun and Good Fellowſhip, by C. F. Preſident of the Comical Club in Covent Garden, and a true Hicobite.---The Merry Medley: or, a Chriſtmas-Box for Gay Gallants and Good Companions. Containing Abundance of diverting Stories and choice Jokes, many dexterous and delightful Tricks in Legerdemain and natural Magick, pleaſant Pieces of Poetry, exquiſite Epigrams, &c. Droll Dialogues, facetious Fables, humourous Speeches, ludicrous Letters, rare Riddles, arch Sayings, and riſible Reflections; celebrated and jovial Songs, ſet for the Voice, Violin, and modiſh country Dances. The whole deſigned to prevent and expel Spleen and Melancholy, and drive the cold Winter away with Mirth and Melody. Uſeful to all, eſpecially Travellers, and thoſe who take Phyſick.

XXII. Price bound 1 s. 6 d. The Tideſmen and Weighers New Pocket Companion: Containing all the Rules neceſſary for Tideſmen and Weighers to underſtand meaſuring Bales, Caſes, and Wainſcot after the Cuſtom-Houſe Manner. Alſo the whole Art of Caſk-Gauging. By Thomas Worley, Teacher of the Mathematicks.

XXIII. [Proper to be read by every Engliſhman.] In two Vol. Octavo, price 10 s. Of the Uſe and Abuſe of Parliaments; in two hiſtorical Diſcourſes, viz. I. A general View of Government in Europe. II. A Detection of the Parliaments of England from the Year 1660.

England can never be undone but by a Parliament.
A Maxim of the great Lord Burleigh's.



A The out-side of Rabelais's House at Chinon in the provinc
where was continual rioting (in quo perpetuæ erant comm
lib. VI.) it was call'd the Lamprey Tavern from its Sign &
An. 1699. C The Yard belonging to the Tavern D Passage to the Sta
Wall from whence he used to divert himself with seeing People at
Painted Cellar: See a Note concerning this Painted Cellar in Vol. 5. p. 2

province of Touraine in France. B the Tavern adjoining to it
commessationes. Says Thuanus in his account of Rabelais
ign & principal cheer. This Draught was taken of it upon the spot
the Stables. E Rabelais's Garden door. F Bowling Alley. G Garden
ple at play. H The Cella Vinaria mention'd by Thuanus call'd the -

THE WORKS OF FRANCIS RABELAIS, M.D.

The SECOND BOOK.

Formerly tranſlated by Sir THOMAS URQUART, M. D.
And explained by Mr. MOTTEUX.

Since carefully reviſed, and compared throughout with M. LE DU CHAT's edition,

By Mr. OZELL.

Who has likewiſe added, at the bottom of the pages, a tranſlation of the notes, hiſtorical, critical and explanatory, of the ſaid M. LE DU CHAT, and others: In which notes, the text is not only explained, but, in multitudes of places, amended, and made conformable to the firſt and beſt editions of this learned and facetious AUTHOR.

A NEW EDITION, with improvements, and an intire new ſet of CUTS.

LONDON,

Printed by JOHN HART,

For J. BRINDLEY, Bookſeller to his Royal Highneſs the Prince of WALES, at the Prince of WALES's arms in New-Bond-Street; and C. CORBETT, at Addiſon's head, againſt St. Dunſtan's church, Fleet-Street.

MDCCL.

BRITISH MUSEUM

THE CONTENTS Of VOLUME II.

CHAP. I. OF the original and antiquity of the great Pantagruel page 7

CHAP. II. Of the nativity of the moſt dread and redoubted Pantagruel 17

CHAP. III. Of the grief wherewith Gargantua was moved at the deceaſe of his wife Badebec 21

CHAP. IV. Of the infancy of Pantagruel 25

CHAP. V. Of the acts of the noble Pantagruel in his youthful age 29

CHAP. VI. How Pantagruel met with a Limoſin, who affected to ſpeak in learned phraſe 37

CHAP. VII. How Pantagruel came to Paris, and of the choice books of the library of St. Victor 43

CHAP.

CHAP. VIII. How Pantagruel, being at Paris, received letters from his father Gargantua, and the copy of them 88

CHAP. IX. How Pantagruel found Panurge, whom he loved all his life-time 94

CHAP. X. How Pantagruel equitably decided a cauſe which was wonderfully intricate and obſcure: whereby he was reputed to have a moſt admirable judgment 102

CHAP. XI. How the lords of Kiſsbreech and Suckfiſt did plead before Pantagruel, without advocates 109

CHAP. XII. How the lord Suckfiſt pleaded before Pantagruel 117

CHAP. XIII. How Pantagruel gave judgment upon the difference of the two lords 125

CHAP. XIV. How Panurge related the manner how he eſcaped out of the hands of the Turks 130

CHAP. XV. How Panurge ſhewed a very new way to build the walls of Paris 139

CHAP. XVI. Of the qualities and conditions of Panurge 147

CHAP. XVII. How Panurge gained the pardons, and married the old women; and of the ſuit in law which he had at Paris 153

CHAP. XVIII. How a great ſcholar of England would have argued againſt Pantagruel, and was overcome by Panurge 159

CHAP.

CHAP. XIX. How Panurge put to a nonplus the Engliſhman that argued by ſigns. 166

CHAP. XX. How Thaumaſt relateth the virtues and knowledge of Panurge 171

CHAP. XXI. How Panurge was in love with a lady of Paris 174

CHAP. XXII. How Panurge ſerved the Pariſian lady a trick that pleaſed her not very well 179

CHAP. XXIII. How Pantagruel departed from Paris, hearing the news that the Dipſodes had invaded the land of the Amaurots: and the cauſe wherefore the leagues are ſo ſhort in France 184

CHAP. XXIV. A letter which a meſſenger brought to Pantagruel from a lady of Paris; together with the expoſition of a poſy, written in a gold ring 187

CHAP. XXV. How Panurge, Carpalim, Euſthenes, and Epiſtemon (the gentlemen attendants of Pantagruel) vanquiſh'd and diſcomfited ſix hundred and threeſcore horſemen very cunningly.

CHAP. XXVI. How Pantagruel and his company were weary of eating ſalt meats; and how Carpalim went a hunting to have ſome veniſon. 196

CHAP. XXVII. How Pantagruel ſet up one trophy in memorial of their valour, and Panurge another in remembrance of the hares. How Pantagruel likewiſe with his farts begat little men, and with his fiſgs [fizzles] little women: and how Panurge broke a great ſtaff over two glaſſes 201

CHAP.

CHAP. XXVIII. How Pantagruel got the victory very ſtrangely over the Dipſodes, and the giants 206

CHAP. XXIX. How Pantagruel diſcomfited the three hundred giants armed with free-ſtone, and Loup-garou their captain 212

CHAP. XXX. How Epiſtemon, who had his head cut off, was finely healed by Panurge; and of the news which he brought from the devils, and damned people in hell 220

CHAP. XXXI. How Pantagruel entered into the city of the Amaurots; and how Panurge married king Anarchus to an old lantern-carrying hag, and made him a crier of green-ſauce 238

CHAP. XXXII. How Pantagruel with his tongue covered a whole army, and what the author ſaw in his mouth 242

CHAP. XXXIII. How Pantagruel became ſick, and the manner how he was recovered 248

CHAP. XXXIV. The concluſion of this preſent book, and the excuſe of the author 252

17 JY 60

THE

THE TRANSLATOR TO THE READER.

ELſewhere, I taught phyſicians doubtful ſkill,
Like other doctors, how to cure or kill:
Here is my noſtrum, that can ne'er miſcarry;
For all I here preſcribe, is to be merry.
One dram of mirth will ſooner mend thy craſis,
Than twenty bitter draughts, with ſcurvy faces.
Let chymiſt or the galeniſt prevail:
Yet ſure a courſe of mirth is worth 'em all.
No drug, nor hellebore, nor rhubarb's ſafe;
O ſtill, the only phyſick is to laugh:
To which, if this ſmall book cannot provoke thee,
Let pills, let bolus, quack, or Radcliff choke thee.

THE AUTHOR's PROLOGUE TO THE SECOND BOOK.

MOST illuſtrious and thrice valorous champions, gentlemen, and others, who willingly apply your minds to the high flights and harmleſs ſallies of wits: you have not long ago ſeen, read and underſtood the great and ineſtimable chronicles of the huge giant Gargantua; and, like true men of faith, have firmly believed all that is contained in them, and have very often paſt your time amongſt honourable ladies and gentlewomen, telling them fair long ſtories, when you are out of all other talk, for which you are worthy of great praiſe and ſempiternal memory. And I do heartily wiſh, that every man would lay aſide his own buſineſs, meddle no more with his profeſſion nor trade, and throw all affairs concerning himſelf behind his back, to attend this wholly, without diſtracting or troubling his mind with any thing elſe, until he have learned all without book; that if, by chance, the art of printing ſhould ceaſe, or in caſe that, in time to come, all books ſhould periſh, every man might truly teach them to his children, and deliver them over to his ſucceſſors and ſurvivors, from hand to hand, as a religious cabala: for there is in it more profit than a rabble of great pocky logger-heads are able to diſ-

cern, who ſurely underſtand far leſs in theſe little merriments, than (1) Raclet did in the inſtitutes.

I have known great and mighty lords, and thoſe not a few, who going a deer-hunting, or a hawking after wild ducks, when the chace had not encountered with the blinks, that were caſt in her way to retard her courſe, or that the hawk did but plain and ſmoothly fly, without moving her wings, perceiving the prey, by force of flight, to have gained bounds of her, have been much chafed and vexed, as you underſtand well enough: but the comfort unto which they had refuge, and that they might not take cold, was to relate the ineſtimable deeds of the ſaid Cargantua. There are others in the world (theſe are no fiimfiam ſtories) who being much troubled with the tooth-ach, after they had ſpent their goods upon phyſicians, without receiving at all any eaſe of their pain, have found no more ready remedy, than to put the ſaid chronicles betwixt two pieces of linnen cloth made very hot, and ſo apply them to the place that ſmarteth, ſynapiſing them with a little powder of (2) projection, otherwiſe called doribus.

But what ſhall I ſay of thoſe poor men that are plagued with the pox and the gout? O how often have we ſeen them, even immediately after they were anointed and throughly greaſed, till their faces did gliſter like the key-hole of a powdering tub, their teeth dance like the jacks of a pair of little organs or virginals, when they are play'd upon, and that they foamed from their very throats like a boar, which the mongrel maſtiff-hounds have driven in, and overthrown amongſt the toils: What did they then? All their conſolation was to have ſome page of the ſaid

(1) Raclet] Profeſſor at law at Dole.

(2) Powder of ejection, or rather dejection, I ſhould chuſe to tranſlate it: for the author means no other than a fiireverence. It is in the original only pouldre d'oribus (quaſi dorée, of a golden colour.)

iolly

jolly book read unto them. And we have ſeen thoſe who have given themſelves to an hundred punchions of old devils, in caſe that they did not feel a manifeſt eaſe and aſſwagement of pain, at the hearing the ſaid book read, even when they were kept in a purgatory of torment: no more nor leſs than women in travail uſe to find their ſorrow abated, when the life of St. Margaret is read unto them. Is this nothing? Find me a book in any language, in any faculty or ſcience whatſoever, that hath ſuch virtues, properties, and prerogatives, and I will be content to pay you a chopine of tripes. No, no, my maſters, it is peerleſs, incomparable, and not to be matched; and this am I reſolved, for ever, to maintain, even unto the fire excluſivè. And thoſe that will pertinaciouſly hold the contrary opinion, let them be accounted abuſers, (3) predeſtinators, impoſtors, and ſeducers of the people. It is very true, that there are found, in ſome noble and famous books, certain occult and hidden properties, in the number of which are reckoned Phippot, Orlando Furioſo, Robert the devil, Fierabras, William without fear, Huon of Bourdeaux, Monteville, and Matabrune: but they are not comparable to that which we ſpeak of; and the world hath well known, by infallible experience, the great emolument and utility which it hath received by this Gargantuine chronicle; for the printers have ſold more of them in two months time than there will be bought of bibles in nine years.

I therefore (your humble ſlave) being very willing to increaſe your ſolace and recreations yet a little more, do offer you, for a preſent, another book of the ſame ſtamp, only that it is a little more reaſonable and worthy of credit than the other was: for think not (unleſs you wilfully will err againſt your knowledge) that

(3) Predeſtinators, impoſtors] Theſe two words were not in the firſt editions. Rabelais added them afterwards, to abuſe Calvin, to whom he was now become a bitter enemy.

I ſpeak of it as the Jews do of the law. I was not born under ſuch a planet, neither did it ever befal me to lie, or affirm a thing for true that was not: I ſpeak of it like a jolly (4) onocrotarie, I ſhould ſay crotenotary of the martyrized lovers, and croquenotarie of love: quod vidimus, teſtamur. It is of the horrible and dreadful feats and proweſſes of Pantagruel, whoſe menial ſervant I have been ever ſince I was a page, till this hour, that by his leave I am permitted to viſit my cow-country, and to know if any of my kindred there be alive.

And therefore to make an end of this prologue; (5) even as I give myſelf fairly to an hundred thouſand panniers full of devils, body and ſoul, tripes and guts, in caſe that I lie ſo much as one ſingle word in this whole hiſtory: juſt ſo St. Anthony's fire burn you, Maumet's diſeaſe whirl you, the ſquinzy choke you, botches, crinckums ſink you plumb down to Pegtrantum's, plagues of Sodom and Gomorrah cram your pocky arſe with ſorrow, fire, brimſtone, and pits bottomleſs ſwallow you all alive, in caſe you do not firmly believe all that I ſhall relate unto you in this preſent chronicle.

(4) Onocrotarie, &c.] It is in the original Onocrotale, (which is Greek for a buzzard.) The author, by theſe buffooning miſnommers, alludes to the prothonotaries and martyrologers of his time; one of whom, the famous capuchin P. Joſeph, very gallantly [very impiouſly, I think] calls St. John ſecretary to the amours of the Son of God.

(5) Even as I give myſelf fairly to --- juſt ſo, &c.] The word fairly is not in the original. Had the tranſlator left that out, the author neither curſes himſelf, nor any body elſe; for he only ſays, Tout ainſi comme je me donne à —— even as, &c. pareillement, juſt ſo, &c. Now Rabelais does not give himſelf to, &c. conſequently there is not the leaſt curſe given to any body.

17 JY 60

The

The SECOND BOOK of RABELAIS,

Treating of the Heroic Deeds and Sayings Of the Good *Pantagruel.*

CHAP. I.

Of the original and antiquity of the Great Pantagruel.

IT will not be an idle or unprofitable thing, ſeeing we are at leiſure, to put you in mind of the fountain and original ſource, whence is derived unto us the good Pantagruel: for I ſee that all good hiſtoriographers have thus handled their chronicles, not only the Arabians, Barbarians, and Latins, but alſo the gentle Greeks, who were (1) eternal drinkers. You muſt therefore remark, that at

(1) Eternal drinkers] Thence the word pergræcari, to carouze, or ſpend whole days and nights in drinking. It would be worth while to read Nicolaus Leonicus, l. 2. c. 93. de variâ hiſtoriâ, upon this word pergræcari; as alſo Eraſmus in his adages; not forgetting what is ſaid by that ſage of Scythia, Anacharſis, in Diogenes Laertius.

the beginning of the world (I ſpeak of a long time, it is above forty quarantains of nights, according to the ſupputation of the antient Druids) a little after that Abel was killed by his brother Cain, the earth, imbrued with the blood of the juſt, was one year ſo exceeding fertile in thoſe fruits which it uſually produceth to us, and eſpecially in medlars, that, ever ſince, throughout all ages, it hath been called the year of the great medlars, for three of them did fill a buſhel. In that year the calends were found by the Grecian almanacks. There was that year nothing of the month of March in the time of lent, and the middle of Auguſt was in May. In the month of October, as I take it, or at leaſt September, (that I may not err, for I will carefully take heed of that) was the week ſo famous in the annals, which they call the week of the three Thurſdays; for it had three of them, by means of the irregular biſſextile, occaſioned by the ſun's having tripped and ſtumbled a little towards the left hand, like a debtor afraid of ſerjeants; and the moon varied from her courſe above five fathom; and there was manifeſtly ſeen (2) the motion of trepidation in the firmament called (3) aplanes: ſo that the middle pleiade, leaving her fellows, declined towards the equinoctial; and the ſtar, named Spica, left the conſtellation of the virgin, withdrawing itſelf towards the balance: which are caſes very terrible, and matters ſo hard and difficult,

(2) The motion, &c.] See upon this, Agrippa, c. 30. de vanitate ſcientiarum. This motion, ſo difficult to conceive, was the invention, or rather conceit of the Arabian Thebit ben Coreth, a famous aſtronomer, of the 9th age. See Bergeron, laſt ſection of his treatiſe of the Saracens. This made Rabelais ſay, it was manifeſtly ſeen.

(3) Aplanes] Heaven of fixt ſtars: ἀπλανής; not erratic.

that

that aſtrologians cannot ſet their teeth in them; and indeed their teeth had been pretty long if they could have reached thither.

However, acount you it for a truth, that every body did then moſt heartily eat of theſe medlars; for they were fair to the eye, and in taſte delicious. But even as Noah, that holy man, to whom we are ſo much beholden, bound, and obliged, for that he planted to us the vine, (from whence we have that nectarian, delicious, precious, heavenly, joyful, and deifick liquor, which they call the (4) piot, or tiplage) was deceived in the drinking of it, for he was ignorant of the great virtue and power thereof: ſo likewiſe the men and women of that time did delight much in the eating of that fair great fruit; but divers and very different accidents did enſue thereupon: for there fell upon them all in their bodies a moſt terrible ſwelling, but not upon all in the ſame place; for ſome were ſwollen in the belly, and their belly ſtrouted out big like a great tun; of whom it is written, ventrem omnipotentem; who were all very honeſt men, and merry blades: and of this race came St. Fatgulch and Shrovetueſday. Others did ſwell at the ſhoulders, who in that place were ſo crump and nobby, that they were therefore called montifers (which is as much as to ſay hill-carriers) of whom you ſee ſome yet in the world, of diverſe ſexes and degrees: of this race came Æſop, ſome of whoſe excellent words and deeds you have in writing. Some other puffes did ſwell in length by the member, which they call the labourer of nature, in ſuch ſort, that it grew mar-

(4) Piot] A common cant word uſed by French clowns, and other tipling companions; it ſignifies rum-booze, as our gipſies call good-guzzle, and comes from πίω, bibo.

vellous long, plump, jolly, luſty, ſtirring, and creſt-riſen in the antique faſhion; ſo that they made uſe of it as of a girdle, winding it five or ſix times about their waſte: but if it happened the aforeſaid member to be in good caſe, ſpooming with a full ſail, bunt fair before the wind; then to have ſeen thoſe ſtrouting champions, you would have taken them for men that had their lances ſettled on their reſt, to run at the ring, or tilting quintain. Of theſe the race is utterly loſt, and quite extinct, as the women ſay; for they do lament continually, that there are none extant now of thoſe long, plump, &c. you know the reſt of the ſong. Others did grow in matter of ballocks ſo enormouſly, that three of them would fill a ſack: from them are deſcended the ballocks of Lorain, which never dwell in codpieces, but fall down to the bottom of the breeches. Others grew in the hams, and to ſee them, you would have ſaid they had been cranes, or (5) Flamans, or elſe men walking upon ſtilts; the little ſchool-boys called theſe iambicks. In others, their noſe did grow ſo, that it ſeemed to be the beak of a limbeck, in every part thereof moſt variouſly diapred with the twinkling ſparkles of crimſon bliſters budding forth, and purpled with pimples all enameled with thick-ſet wheals of a ſanguine colour, bordered with gules; and ſuch have you ſeen the prebend Panzoul, and Woodenfoot the phyſician of Angiers: of which race there were few that liked the ptiſane, but all of them were perfect lovers of the pure ſeptembral juice. (6) Naſo and Ovid had their extrac-

(5) Flamans] A flame-coloured bird with long red legs.

(6) Naſo and Ovid] Two names for the ſame man, viz. Naſo in the perſon of Ovid, and Ovid as being of the family of the Naſos.

tion

tion from thence, and all thoſe of whom it is written, (7) ne reminiſcaris. (8) Others grew in ears, which they had ſo big, that out of one would have been ſtuff enough got to make a doublet, a pair of breeches, and a jacket, whilſt with the other they might have covered themſelves as with a Spaniſh cloak: and they ſay, that in (9) Bourbonois this race remaineth yet; and from thence they are called the ears of Bourbon. Others grew in length of body, and of thoſe came the giants, and of them Pantagruel.

And the firſt was Chalbroth,
who begat Sarabroth,
who begat Faribroth,
who begat Hurtali, that was a brave eater of pottage, and reigned in the time of the flood;
who begat Nembroth,
who begat Atlas, that with his ſhoulders kept the ſky from falling;
who begat Goliah,

(7) Ne reminiſcaris] Thus begins an anthem ſung before and after the ſeven penitential pſalms. The author applies it to large huge noſes (nez in French) either becauſe né (a noſe) is thrice repeated therein, or elſe becauſe perſons with large noſes can hardly tune theſe words without ſinging through the noſe.

(8) Others grew in ears] The παντότιοι, or all-ears. See Pliny and P. Mela.

(9) The people of Bourbon are noted for large ears, even to a proverb; ſo are thoſe of Lyon; which made a ſatirical poet ſay, after he had taken notice of the honour done the natives of Lyon, to let them wear their hats when they go to be hang'd,

Privilege fort authentique.
Pour cacher l'oreille Arcadique.

who begat (10) Erix, that invented the hocus pocus plays of legerdemain;
who begat Titius,
who begat Eryon,
who begat Poliphemus,
who begat Cacus,
who begat Etion, the firſt man that ever had the pox, for not drinking freſh in ſummer, as Bartachin witneſſeth;
who begat Enceladus,
who begat Ceus,
who begat Tiphæus,
who begat Alæus,
who begat Othus,
who begat Ægeon,
who begat Briareus, that had an hundred hands;
who begat Porphyrio,
who begat Adamaſtor,
who begat Antæus,
who begat Agatho,
who begat Porus, againſt whom fought Alexander the Great;
who begat Aranthas,
who begat Gabbara, that was the firſt inventor of drinking of healths;
who begat Goliah of Secondille,
who begat Offot, that was terribly well-noſed for drinking at the barrel-head;
who begat Attachæus,
who begat Oromedon,
who begat Gemmagog, the firſt inventor of (11) Poulan

(10) Erix] This giant, and all thoſe that are hereafter named, have very curious, learned, and diverting accounts given of them by m. du Chat, but too long to be here inſerted.

(11) Poulan ſhoes] Mezeray gives a ſomewhat different account of the make of theſe ſhoes. "They had long

lan ſhoes, which are open on the foot, and tied over the inſtep with a latchet;
who begat Siſyphus,
who begat the Titans, of whom Hercules was born;
who begat Enay, the moſt ſkilful man that ever was in matter of taking the little worms out of the hands;
who begat Fierabras, that was vanquiſhed by Oliver peer of France, and Rowland's camerade;
who begat (12) Morgan, the firſt in the world that play'd at dice with ſpectacles;
who begat (13) Fracaſſus, of whom Merlin Coccaius hath written, and of him was born (14) Ferragus;

who

'long ſharp-ſnouted cocking-up toes, and at the heels 'a ſort of ſpurs ſticking out. None but people of di-'ſtinction wore them.' King Charles V, [of France], anno 1365, by an edict, prohibited this ridiculous mode. 'But, continues Mezeray, it came in again, 'and laſted a good while after the beginning of the 15th 'century.' The word Poulan is thought to mean Poliſh.

(12) Morgan] Or Morgant, the name of a giant, the hero of an ancient romance, mentioned by du Verdier, in his bibliotheque, p. 899. Luigi Pulci has compoſed an Italian poem on him, in twenty-eight canto's, injudiciouſly aſcrib'd by ſome to Politian.

(13) Fracaſſus, &c.] The place where Merlin Coccaie ſpeaks of the giant Fracaſſus, is in the ſecond macaronic, in theſe terms:

Primus erat quidam FRACASSUS prole gigantis,
Cujus ſtirps olim MORGANTO venit ab illo,
Qui bacchioconem campanæ ferre ſolebat,
Cum quo mille hominum colpos fracaſſet in uno.

(14) Ferragus] The name is compoſed of ferrum acutum, or fer-agut, as the people of Languedoc ſpeak, who call your fencing-maſters by that name. This giant

who begat (15) Hapmouche, the firſt that ever invented the drying of neats-tongues in the chimney; for before that people ſalted them, as they do now gammons of bacon:

who begat Bolivorax,

who begat Longis,

who begat (16) Gayoffo, whoſe cods were of poplar, and his pendulum of the ſerviſe, or ſorb-apple-tree:

who begat Maſchefain,

who begat Bruſlefer,

who begat Angoulevent,

who begat (17) Galehault, the inventor of flaggons;

who begat Mirelangant,

who begat Gallaffre,

who begat Salourdin,

who begat Roboaſt,

who begat Sortibrant of Conimbres,

giant was, with all the eaſe in the world, knock'd o' th'head with the clapper of a huge bell by the giant Morgan, whom he had challenged to ſingle combat.

(15) Hapmouche.] That is, fly-catcher, Aquila non capit muſcas; ſo this giant could be none of the moſt magnanimous, any more than Domitian the emperor, called by Rabelais elſewhere, fly-nabber.

(16) Gayoffo,] From the Italian Gaglioffo, i. e. a ſcoundrel. Gaioffus is the name of a magiſtrate of Mantua, in Merlin Coccaie. This giant here muſt have been ſome terrible belly-bumper.

(17) Galehault,] This is an Engliſh name we read in Froiſart; and in chap. 65. of vol. I. of Lancelot of the lake, it is the name of a king of the outmarches of Great Britain. Now, as Engliſhmen don't care to have wine, becauſe of its ſcarcity, either ſpilt or ſpoil'd, Rabelais gives us a boon companion of that country for the inventor of flaggons, in which the wine is not ſubject to be ſpilt or pall'd.

who

who begat Bruſbant of Mommiere,
who begat Bruyer, that was overcome by Ogier the Dane, peer of France;
who begat Mabrun,
who begat Foutaſnon,
who begat (18) Haquelebac,
who begat Vitdegrain,
who begat Grangouſier,
who begat Gargantua,
who begat the noble Pantagruel my maſter.

I know that, reading this paſſage, you will make a doubt within yourſelves, and that grounded upon very good reaſon, which is this: How is it poſſible that this relation can be true, ſeeing at the time of

(18) Haquelebac] Commines tells us, there is a gallery ſo called in the caſtle of Amboiſe, from one Haquelebac who had the keeping of it. Now, ſince this man, who ſhould be a German or a Swiſſer by his name, is made a giant of by Rabelais, we may believe he was of a vaſt enormous bigneſs, as many of thoſe two nations are: and upon this occaſion it is not amiſs to obſerve, that in that very gallery, which is the ſame identical place where Charles VIII died ſuddenly, in 1498, are to be ſeen the pictures of a man and his wife, both of a coloſſial gigantic ſize, and of whom all that's known concerning them is, that in days of yore they had an employment in the caſtle. Duceris in atria, ſays Judocus Sincerus, in his journey through France, ſpeaking of the caſtle of Amboiſe, cubicula, armamentarium tormentis grandioribus refertum, locum ubi ſubita & miſerabili morte Carolus VIII obiit. Picti in pariete conſpiciuntur conjuges duo MAGNÆ ET PROCERITATIS ET CRASSITIEI, cum pari ovium Indicarum. Neſcio cui officio in arce præfuerant. Ipſis mortuis, & par hoc beſtiarum vitæ paulò poſt deſiiſſe ferunt. It is highly probable, that the huſband was the caſtle-keeper Haquelebac, and that, upon account of his uncommon ſtature and bulk, Rabelais here makes a giant of him.

the

the flood all the world was deſtroyed, except Noah, and ſeven perſons more with him in the ark, into whoſe number Hurtali is not admitted? Doubtleſs the demand is well made, and ſeemingly juſt; but the anſwer ſhall ſatisfy you, or my wit is not rightly caulked: and becauſe I was not at that time to tell you any thing of my own fancy, I will bring unto you the authority of the Maſorites, good honeſt fellows, true (19) ballockeering blades, and exact Hebraical bag-pipers, who affirm, that verily the ſaid (20) Hurtali was not within the ark of Noah (neither could he get in, for he was too big) but he ſat aſtride upon it, with one leg on the one ſide, and another on the other, as little children uſed to do upon their wooden horſes; or as the great (21) bull of Berne, which was killed at Marinian, did ride for his hackney the great (22) murdering-piece, a pretty beaſt, of a fair and pleaſant amble, without all queſtion.

In that poſture he, after God, ſaved the ſaid ark from danger; for with his legs he gave it the balance that was needful, and with his foot turned it whither he pleaſed, as a ſhip anſwereth her rudder. Thoſe that were within ſent him up victuals in abundance, by a chimney, as people very thankfully acknowledging

(19) True —— Blades] M. le du Chat ſays, and proves it, that Couillaux only means cucullated, i. e. hooded monkiſh ſort of rabbies, like thoſe of Rome; not at all alluding to the ſcrotum (couillon in French.)

(20) Hurtali] Menage has obſerved, in the margin of his Rabelais, that the rabbies ſay this, not of Hurtali, but of Og king of Baſan. See Le Pelletier, c. 25. of his Noah's ark.

(21) Bull of Berne] See Paulus Jovius, and Mr. Motteux's notes on chap. 35, &c. of book IV.

(22) Murdering-piece] A pederero to ſhoot ſtones, from piedra, a ſtone. The πετροβόλον of the Greeks.

the

the good that he did them: and ſometimes they did talk together, as Icaromenippus did to Jupiter, according to the report of Lucian. Have you underſtood all this well? Drink then one good draught without water; for if you believe it not---No truly do I not, (23) quoth ſhe.

CHAP. II.

Of the nativity of the moſt dread and redoubted Pantagruel.

GArgantua, at the age of four hundred fourſcore forty and four years, begat his ſon Pantagruel, upon his wife named Badebec, daughter to the king of the Amaurots in Utopia, who died in child-birth: for he was ſo wonderfully great and lumpiſh, that he could not poſſibly come forth into the light of the world, without thus ſuffocating his mother. But that we may fully underſtand the cauſe and reaſon of the name of Pantagruel, which, at his baptiſm, was given him, you are to remark, that in that year there was ſo great a drought over all the country of Africk, that there paſt thirty and ſix months, three weeks, four days, thirteen hours, and a little more, without rain, but with a heat ſo vehement, that the whole earth was parched and withered by it: neither was it more ſcorched and dried up with heat in the days of Elijah, than it was at that time; for there was not a tree to be ſeen that had either leaf or bloom upon it: the graſs was without verdure or greenneſs, the rivers were drained, the fountains dried up, the poor fiſhes abandoned and forſaken by their proper element,

(23) Quoth ſhe] It means, nor I neither, a very ancient expreſſion in ſome parts of France.

wandering

the flood all the world was deſtroyed, except Noah, and ſeven perſons more with him in the ark, into whoſe number Hurtali is not admitted? Doubtleſs the demand is well made, and ſeemingly juſt; but the anſwer ſhall ſatisfy you, or my wit is not rightly cauiked: and becauſe I was not at that time to tell you any thing of my own fancy, I will bring unto you the authority of the Maſorites, good honeſt fellows, true (19) ballockeering blades, and exact Hebraical bag-pipers, who affirm, that verily the ſaid (20) Hurtali was not within the ark of Noah (neither could he get in, for he was too big) but he ſat aſtride upon it, with one leg on the one ſide, and another on the other, as little children uſed to do upon their wooden horſes; or as the great (21) bull of Berne, which was killed at Marinian, did ride for his hackney the great (22) murdering-piece, a pretty beaſt, of a fair and pleaſant amble, without all queſtion.

In that poſture he, after God, ſaved the ſaid ark from danger; for with his legs he gave it the balance that was needful, and with his foot turned it whither he pleaſed, as a ſhip anſwereth her rudder. Thoſe that were within ſent him up victuals in abundance, by a chimney, as people very thankfully acknowledging

(19) True —— Blades] M. le du Chat ſays, and proves it, that Couillaux only means cucullated, i. e. hooded monkiſh ſort of rabbies, like thoſe of Rome; not at all alluding to the ſcrotum (couillon in French.)

(20) Hurtali] Menage has obſerved, in the margin of his Rabelais, that the rabbies ſay this, not of Hurtali, but of Og king of Baſan. See Le Pelletier, c. 25. of his Noah's ark.

(21) Bull of Berne] See Paulus Jovius, and Mr. Motteux's notes on chap. 35, &c. of book IV.

(22) Murdering-piece] A pederero to ſhoot ſtones, from piedra, a ſtone. The πετροβόλοι of the Greeks.

the

the good that he did them: and ſometimes they did talk together, as Icaromenippus did to Jupiter, according to the report of Lucian. Have you underſtood all this well? Drink then one good draught without water; for if you believe it not---No truly do I not, (23) quoth ſhe.

CHAP. II.

Of the nativity of the moſt dread and redoubted Pantagruel.

GArgantua, at the age of four hundred fourſcore forty and four years, begat his ſon Pantagruel, upon his wife named Badebec, daughter to the king of the Amaurots in Utopia, who died in child-birth: for he was ſo wonderfully great and lumpiſh, that he could not poſſibly come forth into the light of the world, without thus ſuffocating his mother. But that we may fully underſtand the cauſe and reaſon of the name of Pantagruel, which, at his baptiſm, was given him, you are to remark, that in that year there was ſo great a drought over all the country of Africk, that there paſt thirty and ſix months, three weeks, four days, thirteen hours, and a little more, without rain, but with a heat ſo vehement, that the whole earth was parched and withered by it: neither was it more ſcorched and dried up with heat in the days of Elijah, than it was at that time; for there was not a tree to be ſeen that had either leaf or bloom upon it: the graſs was without verdure or greenneſs, the rivers were drained, the fountains dried up, the poor fiſhes abandoned and forſaken by their proper element,

(23) Quoth ſhe] It means, nor I neither, a very ancient expreſſion in ſome parts of France.

wandering

wandering and crying upon the ground moſt horribly: the birds did fall down from the air, for want of moiſture and dew wherewith to refreſh them: the wolves, foxes, harts, wild-boars, fallow-deer, hares, conies, weeſils, brocks, badgers, and other ſuch beaſts were found dead in the fields, with their mouths open. In reſpect of men, there was the pity; you ſhould have ſeen them lay out their tongues like gray-hounds that had run ſix hours: many did throw themſelves into the wells; others entered within a cow's belly to be in the ſhade; thoſe Homer calls Alibants: all the country was at a ſtand, and nothing could be done. It was a moſt lamentable caſe, to have ſeen the labour of mortals in defending themſelves from the vehemency of this horrifick drought; for they had work enough to do to ſave the holy water in the churches from being waſted: but there was ſuch order taken by the counſel of my lords the cardinals, and of our holy father, that none did dare to take above one lick; yet when any one came into the church, you ſhould have ſeen above twenty poor thirſty fellows hang upon him that was the diſtributer of the water, and that with a wide open throat, gaping for ſome little drop (like the rich glutton in St. Luke) that might fall by, leſt any thing ſhould be loſt. O how happy was he that year who had a cool cellar under ground, well pleniſhed with freſh wine!

The philoſopher reports in moving the queſtion, Wherefore is it that the ſea-water is ſalt? that at the time when Phœbus gave the government of his reſplendent chariot to his ſon Phaeton, the ſaid Phaeton, unſkilful in the art, and not knowing how to keep the ecliptick-line betwixt the two tropicks of the latitude of the ſun's courſe, ſtrayed out of his way, and came ſo near the earth, that he dried up all the countries that were under it, burning a great part of the heavens, which the philoſophers call via lactea, and the

the (1) huffsnuffs, St. James's way; altho' the moſt lofty and high-creſted poets affirm that to be the place where Juno's milk fell, when ſhe gave ſuck to Hercules.

The earth at that time was ſo exceſſively heated, that it fell into an enormous ſweat, yea ſuch an one that made it ſweat out the ſea; which is therefore ſalt, becauſe all ſweat is ſalt: and this you cannot but confeſs to be true, if you will taſte of your own, or of thoſe that have the pox, when they are put into a ſweating; it is all one to me. Juſt ſuch another caſe fell out this ſame year: for on a certain Friday, when the whole people were bent upon their devotions, and had made goodly proceſſions, with ſtore of litanies, and fair preachings, and beſeechings of God almighty to look down with his eye of mercy upon their miſerable and diſconſolate condition, there was even then viſibly ſeen iſſue out of the ground great drops of water, ſuch as fall from a man in a top ſweat; and the poor hoydons began to rejoice, as if it had been a thing very profitable unto them: for ſome ſaid, that there was not one drop of moiſture in the air, whence they might have any rain, and that the earth did ſupply the default of that. Other learned men ſaid, that it was a ſhower of the antipodes, as Seneca ſaith, in his fourth book Quæſtionum naturalium, ſpeaking of the ſource and ſpring of Nilus: but they were deceived; for the proceſſion being ended, when every one went about to gather of this dew, and to drink of it with full bowls, they found that it was nothing but pickle, and the very brine of ſalt, more brackiſh in taſte than the ſalteſt water of the ſea: and becauſe in that very day Pantagruel was

(1) Huffsnuffs,] Lifrelofres in the original. Sometimes it means a Swiſs, or German, as is ſhewn elſewhere. Here it is a buffooning term for an impertinent philoſopher.

born

born, his father gave him that name; for Panta in Greek is as much as to ſay, all, and Gruel in the Hagarene language doth ſignify thirſty; inferring hereby, that at his birth the whole world was adry and thirſty; as likewiſe foreſeeing that he would be ſome day ſupream lord and ſovereign of the thirſty companions, which was ſhewn to him at that very ſame hour, by a more evident ſign: for when his mother Badebec was in the bringing of him forth, and that the midwives did wait to receive him, there came firſt out of her belly threeſcore and eight ſellers of ſalt, every one of them leading in a halter: a mule heavy loaded with ſalt; after whom iſſued forth nine dromedaries, with great loads of gammons of bacon, and dried neats-tongues on their backs; then followed ſeven camels loaded with (2) links and chitterlings, hogs-puddings, and fauſſages: after them came out twenty-five great wains full of leeks, garlick, onions, and chibols. At the ſight hereof the midwives were much amazed: yet ſome of them ſaid, Lo, here is good proviſion; and indeed we need it, for we drink but lazily, (3) as if our

(2) Links and chitterlings, &c.] M. le du Chat ſays, tho' ſome editions have it aiguillettes & andouilles, i. e. chitterlings, &c. yet the true reading, according to Dolet's edition, is anguillettes, ſmall eels, grigs, and that the author had a reference to the vaſt quantities of grigs catch'd in the rivers and brooks of Languedoc and Guienne, during the autumn rains, and which are ſalted and ſtored up for Lent. Rondeletius, chap. 23. of river fiſhes: Idem certum eſt evenire in permultis Galliæ rivulis & fluminibus, in quibus turbata aqua autumnalibus pluviis, naſſis & aliis excipulis innumerabiles capiuntur anguillæ, quæ ſalitæ in proximum quadraginta dierum jejunium ſervantur.

(3) As if our tongues, &c.] This is not in the original, which ſays only, auſſi bien ne beuvions nous que laſchement, non en lancement, i. e. we drink but lazily, not

our tongues walked on crutches: truly this is a good ſign, there is nothing here but what is fit for us; theſe are the ſpurs of wine that ſet it going. As they were tattling thus together, after their own manner of chat, behold out comes Pantagruel, all hairy like a bear: whereupon one of them, inſpired with a prophetical ſpirit, ſaid, This will be a terrible fellow; he is born with all (4) his hair; he is undoubtedly to do wonderful things; and, if he live, he will be of age.

CHAP. III.

Of the grief wherewith Gargantua was moved at the deceaſe of his wife Badebec.

WHEN Pantagruel was born, there was none more aſtoniſhed and perplexed than was his father Gargantua: for, on the one ſide ſeeing his wife Badebec dead, and on the other ſide his ſon Panta-

not luſtily, like a German. Landſman, in high Dutch, means a compatriot. The Germans, when they are carouzing, ſay to one another, Drink, country, or countryman; Lans or landſman tringue. Rabelais plays upon the words lachement and lancemant. The pun could not be kept in Engliſh, ſo I oppoſe luſtily to lazily.

(4) His hair] Which ſhewed the mighty courage and marvellous ſtrength Pantagruel was one day to be endued with. In chap. 90. of vol I. of Perceforeſt, it is reported, that the ladies uſed to beg their knights, for heaven's ſake, that day to ſhew the ſtrength of their arm, the wooll of their breaſt, or navel, the fame of their proweſs, and the chivalry for which they were renowned. Again, in chap. 152. Then the knight look'd on the wool of his boſom, the ſtrength of his limbs, the ſtoutneſs of his horſe, and ſo on.

gruel

gruel born, ſo fair and ſo goodly, he knew not what to ſay, nor what to do; and the doubt, that troubled his brain, was to know whether he ſhould cry for the death of his wife, or laugh for the joy of his ſon: he was, on either ſide, choak'd with ſophiſtical arguments; for he framed them very well in modo & figura, but he could not reſolve them, remaining peſtered and intangled by this means, like a mouſe catch'd in a trap, or a kite ſnar'd in a gin. Shall I weep? (ſaid he) Yes. For why? My ſo good wife is dead, who was the moſt this, the moſt that, that ever was in the world: never ſhall I ſee her, never ſhall I recover ſuch another; it is unto me an ineſtimable loſs! O my good God, what had I done, that thou ſhouldſt thus puniſh me? Why didſt thou not take me away before her, ſeeing for me to live, without her, is but to languiſh? Ah! Badebec, Badebec, my minion, my dear heart, my pigſney, my duck, my honey, my little coney (yet it hath in circumference full ſix acres, three rods, five poles, four yards, two feet, one inch and a half of good woodland meaſure) my tender Peggy, my codpiece-darling, my bob and hit, my ſlipſhoe-lovy, never ſhall I ſee thee! Ah, poor Pantagruel, thou haſt loſt thy good mother, thy ſweet nurſe, thy well-beloved lady! O falſe death, how injurious and deſpightful haſt thou been to me! how malicious and outragious have I found thee, in taking her from me, my well-beloved wife, who ſhould, of right, have been immortal!

With theſe words he did cry like a cow; but, on a ſudden, fell a laughing like a calf, when Pantagruel came into his mind. Ha! my little ſon (ſaid he) my childilolly, fedlifondy, dandlichucky, my ballocky, my pretty rogue: O how jolly thou art, and how much I am bound to my gracious God, that hath been pleaſed to beſtow on me a ſon ſo fair, ſo ſpriteful, ſo lively, ſo ſmiling, ſo pleaſant, and ſo gentle. Ho, ho, ho, ho, how glad I am? let us drink, ho, and

put

put away melancholy: bring of the beſt; rinſe the glaſſes; lay the cloth; drive out theſe dogs; blow this fire; light candles; ſhut that door there; cut this bread in ſippets for brewis; ſend away theſe poor folks; give them what they aſk: hold my gown; I will ſtrip myſelf into my doublet (en cuerpo) to make the goſſips merry, and keep them company.

As he ſpoke this, he heard the litanies and the momento's of the prieſts that carried his wife to be buried; which daſh'd all his merriment again, and he was ſuddenly raviſhed another way, ſaying, Lord God, muſt I again contriſt myſelf? This grieves me; I am no longer young; I grow old; the weather is dangerous; I am ſick; I faint away. (1) By the faith of a gentleman, it were better to cry leſs, and drink more.

My wife is dead, well, by G---- (da jurandi) I ſhall not raiſe her again by my crying: ſhe is well; ſhe is in paradiſe at leaſt, if ſhe be no higher: ſhe prayeth to God for us; ſhe is happy; ſhe is above the ſenſe of our miſeries, nor can our calamities reach her. What tho' ſhe be dead, muſt not we alſo die? The ſame debt, which ſhe hath paid, hangs over our heads; nature will require it of us, and we muſt all of us, ſome day, taſte of the ſame ſauce: let her paſs then, and the Lord preſerve the ſurvivors, for I muſt now caſt about how to get another wife. But I will tell you what you ſhall do, ſaid he to the midwives, (where be they? good folks, I cannot ſee you) go to my wife's interment, and I will the while rock my ſon; for I find myſelf ſtrangely altered, (2) and in danger

(1) By the faith of a gentleman] We read in chap. 15, of the apology for Herodotus, that this was king Francis I's uſual oath.

(2) And in danger of falling ſick] Read, and ſhould be in danger of falling ſick: je ſerois, &c. For the author

danger of falling ſick: but drink one good draught firſt; you will be the better for it, believe me, upon my honour. They, at his requeſt, went to her burial and funeral obſequies: in the mean while, poor Gargantua ſtaying at home, and willing to have ſomewhat in remembrance of her to be engraven upon her tomb, made this epitaph, in the manner as followeth;

Dead is the noble Badebec,
Who had (3) a face like a rebeck;
(4) A Spaniſh body, and a belly
Of Swiſſerland; ſhe dy'd, I tell ye,
In child-birth; pray to God that her
He pardon wherein ſhe did err.
Here lies her body, which did live
Free from all vice, as I believe;
And did deceaſe at my bed-ſide,
The year and day in which ſhe dy'd.

thor alludes to the kings of France never being preſent at any funeral, no, not of their neareſt relations, becauſe they are made to believe the air of the vaults would be prejudicial to their health. And therefore 'tis obſerved, they never enter St. Denys, but with their feet foremoſt. St. Denys is a little town near Paris, where there is an abbey and church, famous for the ſepulture of the kings of France, and all that royal family.

(3) A face like a rebec] A groteſque figure, or monſtrous chimerical face, cut out in the upper part of a rebec, which is a three-ſtring'd fiddle. Thence viſage de rebec, a dry meagre ugly face, like a maſk, ſuch as they frighten children with.

(4) A Spaniſh body, and a belly of Swiſſerland] Very lank upwards, but very tun-like below.

CHAP.

CHAP. IV.

Of the infancy of Pantagruel.

I Find, by the ancient hiſtoriographers and poets, that divers have been born in this world after very ſtrange manners, which would be too long to repeat; read therefore the ſeventh book of Pliny, if you have ſo much leiſure: yet have you never heard of any ſo wonderful as that of Pantagruel; for it is a very difficult matter to believe, how, in the little time he was in his mother's belly, he grew both in body and ſtrength. That which Hercules did was nothing, when in his cradle he ſlew two ſerpents; for thoſe ſerpents were but little and weak: but Pantagruel, being yet in his cradle, did far more admirable things, and more to be amazed at. I paſs by here the relation of how at every one of his meals he ſupped up the milk of four thouſand ſix hundred cows; and how to make him a ſkillet to boil his milk in, there were ſet a-work all the braſiers of Saumure in Anjou, of Villedieu in Normandy, and of (1) Bramont in Lorrain: and they ſerved in this whitepot-meat to him in a huge great bell, which is yet to be ſeen in the city of Bourges in Berry, near the palace: but his teeth were already ſo well grown, and ſo ſtrengthened in vigour, that of the ſaid bell he bit off a great morſel, as very plainly doth appear till this hour.

(1) Bramont in Lorrain] Bramont, alias Fromont, a little town of Lorrain, on the frontiers of Alſace. Here are made abundance of frying-pans, ſkillets, &c. The place is called both Bramont and Fromont corruptly, for Faramond.

One day in the morning, when they would have made him ſuck one of his cows (for he never had any other nurſe, as the hiſtory tells us) he got one of his arms looſe from the ſwadling bands, wherewith he was kept faſt in the cradle, laid hold on the ſaid cow under the left fore-ham, and graſping her to him, ate up her udder, and half her paunch, with the liver and the kidnies, and had devoured all up, if ſhe had not cried out moſt horribly, as if the wolves had held her by the legs: at which noiſe company came in, and took away the ſaid cow from Pantagruel: yet could they not ſo well do it, but that the quarter whereby he caught her was left in his hand, of which quarter he gulped up the fleſh in a trice, even with as much eaſe as you would eat a ſauſſage; and that ſo greedily, with deſire of more, that when they would have taken away the bone from him, he ſwallowed it down whole, as a cormorant would do a little fiſh, and afterwards began fumblingly to ſay, Good, good, good! for he could not yet ſpeak plain; giving them to underſtand thereby, that he had found it very good, and that he did lack but ſo much more: which when they ſaw that attended him, they bound him with great cable-ropes, like thoſe that are made at (2) Tain for the carriage of ſalt to Lyons, or ſuch as thoſe are whereby the (3) great French ſhip rides at anchor in the road of (4) New-haven in Normandy. But on a

(2) Tain] A large town on the Rhone, over-againſt Tournon. Valence in Daufiné is the magazine or publick ſtorehouſe for ſalt, which they ſend up the river, and land it at Lyons.

(3) Great French ſhip] Or perhaps the great ſhip the Francis, called ſo from king Francis, as many have ſince been called Louis, from the monarchs of that name.

(4) New-haven] 'Tis only ſaid in the original, au Port de Grace, which I take to mean Havre de Grace in Normandy. I know not why ſir T. U. tranſlates it New-haven, nor why he ſhould call a port a road: a road is out at ſea, a port near the ſhore.

certain

certain time a great bear, (5) which his father had bred, got looſe, came towards him, began to lick his face, for his nurſes had not thoroughly wiped his chaps: at which unexpected approach, being on a ſudden offended, he as lightly rid himſelf of thoſe great cables, as Sampſon did of the hauſer ropes wherewith the Philiſtines had tied him, and, by your leave, takes up monſieur the bear, and tears him in pieces like a pullet, which ſerved him for a gorge-full, or good warm bit for that meal.

Whereupon Gargantua, fearing leſt the child ſhould hurt himſelf, cauſed four great chains of iron to be made to bind him, and ſo many ſtrong wooden arches unto his cradle, moſt firmly ſtocked and mortaiſed in huge frames: of thoſe chains you have one at Rochel, which they draw up at night betwixt the two great towers of the haven; another is at Lyons; a third (6) at Angiers; and the fourth was carried away by the devils, to bind Lucifer, who broke his chains at that time, by reaſon of a (7) cholick that did extraordinarily torment him, taken with eating a ſerjeant's ſoul fricaſſeed for his breakfaſt; and therefore you may believe that which Nicolas de Lyre ſaith upon that place of the pſalter, where it is written (8) et Og regem Baſan; that the ſaid Og, being yet little, was ſo ſtrong and robuſtious, that they were fain to bind

(5) Which his father had bred] May not this refer perſonally to Francis I, of whom Belon relates, l. 3. c. 2. of his ornithologia, that he uſed to keep a lion or leopard always about him, to play with, as others do a lap-dog?

(6) At Angiers] It is there called the high chain.

(7) Cholick] The author quibbles, as if one ſhould ſay, There is no cholick like to that when a man is taken by the collar.

(8) Et Og, &c.] See N. de Lyra on this place of pſal. 134, or 135. Alphonſus Toſtatus, quæſt. 27, and Ger. Voſſius, lib. 1, de idol. gent. cap. 26.

him with chains of iron in his cradle. Thus continued Pantagruel for a while very calm and quiet, for he was not able ſo eaſily to break thoſe chains, eſpecially having no room in the cradle to give a ſwing with his arms. But ſee what happened; once upon a great holiday, that his father Gargantua made a ſumptuous banquet to all the princes of his court: I am apt to believe, that the menial officers of the houſe were ſo imbuſied in waiting each on his proper ſervice at the feaſt, that no body took care of poor Pantagruel, who was left (9) à reculorum, behind-hand all alone, and as forſaken. What did he? Heark what he did, good people: he ſtrove and eſſayed to break the chains of the cradle with his arms, but could not, for they were too ſtrong for him; then did he keep with his feet ſuch a ſtamping ſtir, and ſo long, that at laſt he beat out the lower end of his cradle, which notwithſtanding was made of a great beam five foot in ſquare; and as ſoon as he had gotten out his feet, he ſlid down as well as he could, till he had got his ſoles to the ground; and then, with a mighty force, he roſe up, carrying his cradle upon his back, bound to him like a tortoiſe that crawls up againſt a wall; and to have ſeen him, you would have thought it had been a great carrick of five hundred tun upon one end. In this manner he entered into the great hall, where they were banquetting, and that very boldly, which did much affright the company: yet becauſe his arms were tied in, he could not reach any thing to eat, but, with great pain, ſtoop'd now and then a little, to take, with the whole flat of his tongue, ſome lick, good bit, or morſel.

(9) A reculorum] This expreſſion comes to us from the univerſity. Mat. Corderius, p. 433. of his de corr. ſerm. emend. edit. 1531.

Beneveniatis qui apportatis,
Et qui nihil apportatis, à reculorum.

Which

Little PANTAGRUEL, *with his Cradle*
where his Father GARGANTUA *is dive*

dle at his Back, enters the Hall
diverting himself with his Friends.

Which when his father ſaw, he knew well enough that they had left him without giving him any thing to eat, and therefore commanded that he ſhould be looſed from the ſaid chains, (10) by the counſel of the princes and lords there preſent: beſides that, alſo the phyſicians of Gargantua ſaid, that if they did thus keep him in the cradle, he would be all his life-time ſubject to the ſtone. When he was unchain'd, they made him to ſit down, where, after he had ſed very well, he took his cradle, and broke it into more than five hundred thouſand pieces, with one blow of his fiſt that he ſtruck in the midſt of it, ſwearing that he would never come into it again.

CHAP. V.

Of the acts of the noble Pantagruel in his youthful age.

THUS grew Pantagruel from day to day, and, to every one's eye, waxed more and more in all his dimenſions, which made his father to rejoice by a natural affection: therefore cauſed he to be made for him, whilſt he was yet little, a pretty croſs-bow, wherewith to ſhoot at ſmall birds, which now

(10) By the counſel, &c.] The author inſinuates, that formerly in France the kings conſulted the princes and grandees of the kingdom, in whatever concerned the ſtate, as here, where the buſineſs was how the preſumptive heir of the crown ſhould be brought up. Obſerve likewiſe, how difficult a thing it is to keep young princes in order, when once they get a head.

they call the great croſs-bow at (1) Chantelle. Then he ſent him to the ſchool to learn, and to ſpend his youth in virtue: in the proſecution of which deſign, he came firſt to (2) Poitiers, where, as he ſtudied and profited very much, he ſaw that the ſcholars were oftentimes idle, and knew not how to beſtow their time; which moved him to take ſuch compaſſion on them, that one day he took from a long ledge of rocks (called there Paſſelourdin) a huge great ſtone, of about twelve fathom ſquare, and fourteen handfuls thick, and, with great eaſe, ſet it upon four pillars, in the midſt of a field, to no other end, but that the ſaid ſcholars, when they had nothing elſe to do, might paſs their time in getting up on that ſtone, and feaſt it with ſtore of gammons, paſties, and flaggons, and carve their names upon it with a knife; in token of which deed, till this hour, the ſtone is called the lifted ſtone: and, in remembrance hereof, there is none entered into the regiſter and matricular book of the ſaid univerſity of Poitiers, till he have firſt drunk in the

(1) Chantelle] A very ſtrong place in the Bourbonnois, belonging, in 1523, to the conſtable Charles de Bourbon. See chap. 23, of book I. concerning theſe prodigious rack-bent croſs-bows.

(2) Poitiers] As this is not much to the praiſe of the univerſity of Poitiers, it may not be amiſs to take notice of what is ſaid of it by Chaſſeneuz, in his catalogus gloriæ mundi, part X. conſider. 32. Nec eſt ulla univerſitas, ſays that writer, quæ non habeat ſua impedimenta: cum apud nos in vulgari dicatur, the pipers and tennis-players of Poitiers; the dancers of Orleans; the vapourers or braggadochios of Angers; the daggle-tails of Paris; the quarrel-pickers of Pavia; the amouriſts of Turin.

caballine

caballine fountain of (3) Crouſtelles, paſſed at (4) Paſſelourdin, and got up upon (5) the lifted ſtone.

Afterwards reading the delectable chronicles of his anceſtors, he found that Jeffrey of Luſinian, called Jeffrey with the great tooth, grandfather to the couſin-in-law of the eldeſt ſiſter of the aunt of the ſon-in-law of the uncle of the good daughter of his ſtep-mother, was interred at Maillezais: therefore he took a play-day to pay his reſpects to him in a viſit; and going from Poitiers with ſome of his companions, they paſſed by (6) Legugé, viſiting the noble abbot Ardillon:

(3) Crouſtelles] A hamlet, a league off of Poitiers. Here are made abundance of little whiſtles, which occaſioned the name of whiſtlers to be given, in 1561, to certain rude fellows of Poitiers, and other ſcholars, who wore about their necks a whiſtle, with which they called each other together, whenever they were in danger of being inſulted by the proteſtants, as they pretended.

(4) Paſſelourdin] In Engliſh the booby-paſs. So they call a great rock, not far from Poitiers, where there is a very narrow hole on the edge of a precipice. Through this hole the new comers of that univerſity are made to paſs, by the other ſcholars, in order to ſeaſon them. The ſame is done at Mantua, by making them paſs under the arch of St. Longinus.

(5) The lifted ſtone] This ſtone, ſaid to be 60 feet round, ſtands near Poitiers, on five other ſtones, all fixed there, in 1478, as a monument of the fair which is held in October, in the old market place of Poitiers. But tho' even the hiſtorians of Poitou relate the thing as above, yet the ſimple people of the country will rather have this cluſter or pile of rocks to be a miracle of St. Radegondes, who, they ſay, placed in this manner theſe ſix huge ſtones; nay more, that ſhe brought them to that place all at a time, the five leſſer ones in her apron, and the biggeſt on her head. See Jodocus Sincerus, Golnitz, Bouchet, &c.

(6) Legugé] Legugé, in the lower Poitou, is a priory, two priors of which, ſucceſſively, were Rabelais's

Ardillon: then by Luſinian, by Sanſay, by Celles, by Colonges, by Fontenay le Comte, ſaluting (7) the learned Tiraqueau, and from thence arrived at Maillezais, where he went to ſee the ſepulchre of the ſaid Jeffrey, with the great tooth; which made him ſomewhat afraid, looking upon the portraiture, repreſenting a man in an extreme fury, drawing his great malchus faulchion half-way out of his ſcabbard. When the reaſon hereof was demanded, the canons of the ſaid place told him, that there was no other cauſe of it, but that pictoribus atque poetis, &c. that is to ſay, that painters and poets have liberty to paint and deviſe what they liſt after their own fancy: but he was not ſatisfied with their anſwer, and ſaid, He is not thus painted without a cauſe; (8) and I ſuſpect that at his death there was ſome wrong done him, whereof he requireth his kindred to take revenge: I will enquire further into it, and then do what ſhall be reaſonable. Then he returned not to Poitiers, but would take a view of the other univerſities of France: therefore going to Rochel, he took ſhipping, and ar-

very good friends and patrons, viz. Geoffroy d'Eſtiſſac, biſhop and lord of Maillezais, and Anthony Ardillon, whom he here calls the noble abbot Ardillon. Legugé, a mighty pleaſant fruitful place, and very proper for gardening, has, for ſome time paſt, belong'd to the Jeſuits.

(7) The learned Tiraqueau] Andrew Tiraqueau, another friend of Rabelais's. He was then lieutenant-general of the bailiwick of Fontenay le Comte.

(8) And I ſuſpect] Jeffrey, ſirnamed, with the great tooth, had cauſed the abbey of Maillezais to be burnt, in 1232; but the court of Rome not only obliged him to rebuild it, but to endow it to the amount of 3000 livres, and upwards. For this reaſon he is buried there as the ſecond founder; and perhaps it was for the above reaſon, that his effigies repreſents him, as it were, inraged at the wrong he thought done him.

rived

rived at Bourdeaux, where he found no great diverſion, only now and then he would ſee ſome mariners and lightermen a wreſtling, on the key, or ſtrand, by the river-ſide. From thence he came to Thouloufe, where he learned to dance very well, and to play with the two-handed ſword, as the faſhion of the ſcholars of the ſaid univerſity is. But he ſtaid not long there, when he ſaw that they ſtuck not to (9) burn their regents alive, like red-herrings, ſaying, Now God forbid that I ſhould die this death, for I am by nature ſufficiently dry already, without being heated any further.

He went then to Montpellier, where he met with the good wives of Mirevaux, and good jovial company withal, and thought to have ſet himſelf to the ſtudy of phyſick; but he conſidered that that calling was too troubleſome and melancholy, and that phyſicians did ſmell of gliſters like old devils: therefore he reſolved he would ſtudy the laws; but

(9) Burn their regents alive] This perſonally regards John Caturcius, burnt in June 1532, at Toulouſe. He was law profeſſor there; and on Twelfth-day (as we call it, but the French the feaſt of the kings) in 1532, being invited to the uſual merry-making, he prevailed on the company, inſtead of the ſuperſtitious cry, The king drinks, to ſay, Chriſt reigns in our hearts. He likewiſe propoſed, that the gueſts ſhould each make a ſhort edifying diſcourſe to the reſt, before they broke up; which they all did, particularly himſelf. Whatever it was he ſaid, it coſt him his life; for ſome body informed againſt him as a Lutheran. At his death he ſhewed ſuch conſtancy, that many perſons, eſpecially ſuch as had attended his law lectures, began, from that moment, to inſtruct themſelves thoroughly in that doctrine for which they ſaw their regent ſuffer death ſo manfully. See Icones Bezæ, hiſt. of the proteſtant martyrs, hiſt. eccl. alſo Dolet's declamation againſt Toloufe, and Crepin's martyrologe proteſtant.

ſeeing that there were but three ſcall'd, and one bald-pated legiſt in that place, he departed from thence, and, in his way, made the bridge of Gard, and the amphitheatre of Nemes, (10) in leſs than three hours; which nevertheleſs ſeems to be more than mortal man could do. After that he came to Avignon, where he was not above three days before he fell in love; for the women there take great delight in playing at the cloſe buttock-game, (11) becauſe it is papal ground: which his tutor Epiſtemon perceiving, he drew him out of that place, and brought him to Valence in the Dauphiny, where he ſaw no great matter of recreation, only that the lubbards of the town (12) did beat the ſcholars; which

(10) In leſs than three hours] The pont [or bridge] du guard, and the amphitheatre of Nemes [Niſmes] are two Roman antiquities of a ſurprizing magnificence, and prodigious workmanſhip; which makes Rabelais aſcribe the ſtructure thereof to Pantagruel, whom he repreſents both as a great prince and a giant.

(11) Becauſe it is papal ground] Swarming with monks and prieſts, who, for a very moderate tax, have obtained for the curtezans full liberty to follow their trade. Jodocus Sincerus, p. 204. of his Itiner. Gall. ſpeaking of the city of Avignon; Caveas hîc pulpamenti Terentiani venditores & proxmetas, qui ſe ſiſtent tibi quamprimum urbem ingreſſus fueris. Noriſque merces illos corruptiſſimas vænum exponere. Which is repeated in French, p. 150. of travels thro' France, dedicated to the count de Schleſwic, &c. and printed in octavo, at Paris, anno 1643.

(12) Did beat the ſcholars] The latter were even with them afterwards, and theſe diſorders laſted a long time: witneſs what was depoſed in 1560, by an attorney of Valence, viz. 'That he had kept the town-regiſter 'eight years, and in all that time not a night paſſed, 'but his regiſters were filled next morning with com-'plaints and informations of outrages committed by the 'ſtreet-

which ſo incenſed him with anger, that when upon a certain very fair ſunday, the people being at their publick dancing in the ſtreets, and one of the ſcholars offering to put himſelf into the ring, the bumkins would not let him; whereupon Pantagruel taking the ſcholar's part, ſo belaboured them with blows, and laid ſuch load upon them, that he drove them all before him, even to the brink of the river Rhoſne, and would have there drowned them, but that they did ſquat into the ground like moles, and there lay cloſe a full half league under the river. (13) The hole is to be ſeen there yet.

After that, he departed from thence, and in three ſtrides and (14) a leap came to Angiers, where he found himſelf very well, and would have continued there ſome ſpace, but that the plague drove them

'ſtreet-rovers, or ſcowrers; ſo that no body could go 'along the ſtreets, but was beat, robb'd and plunder'd, 'the houſes ſcaled, doors broke open, mens wives and 'daughters violated: in ſhort, that the ſtrangers [in-'mates, as were the ſcholars] committed ſuch diſor-'ders, that there was no ſtirring abroad, as ſoon as 'twas dark, upon ever ſo urgent a buſineſs. But that 'ſince it had pleaſed God to ſend his light into their 'town, by the means of the holy goſpel preach'd there-'in, all the ſaid enormities were well nigh ceaſed; as 'if, together with the change of doctrine, a change of 'life had alſo made its entrance among them.' See Louis de Reynier Sieur de la Planche, p. 294, of his hiſt. of the ſtate of France under Francis II, printed in 1576.

(13) The hole, &c.] This hole, beginning at the abbey of St. Peter, goes a good way under the Rhone; nay, if you'll believe the credulous Coulon in his travels through France, printed anno 1660, this hole leads into the fields on t'other ſide that river.

(14) A leap] This leap is the paſſage of the Loire, which runs between Valence and Angers.

away. So from thence he came to Bourges, where he ſtudied a good long time, and profited very much in the faculty of the laws; and would ſometimes ſay, that law books were like a wonderful rich cloth of gold, edg'd with ſirreverence: for in the world are no goodlier books to be ſeen, more ornate, nor more eloquent than the texts of the pandects; but the bordering of them, that is to ſay, (15) the gloſs of Accurſius, is ſo vile, mean and ſcandalous, that it is nothing but dirt and excrement.

Going from Bourges, he came to Orleans, where he found ſtore of (16) ſparkiſh ſcholars that made him

(15) Gloſs of Accurſius] Rabelais, after Budæus, Vives, and ſome others, ſpeaks of Accurſius with abundance of contempt. The barbariſm, however, and ignorance he is accuſed of, are not ſo much his fault as that of the age he lived in. It is not denied that he was a bad grammarian; but it is thought maintainable that he was a good lawyer. And this has been evidently proved by Francis Fleuri, in his book de juris civilis interpretibus. Accurſius's gloſs, the work of nine years, contains the whole ſpirit of juriſprudence that lay but ſcattered in the writings of the doctors that went before. You may ſee Cujatius's judgment thereof, lib. 12. cap. 16. of his obſervat.

(16) Sparkiſh ſcholars] It ſhould be rake-hell and ſkim-the-devil ſcholars, for that's the meaning of the word ruſtre [from whence we have our word royſter, I ſuppoſe.] Thoſe who were formerly called ruſtres in French, from rus, ruris, were properly foot-ſoldiers raiſed in the country, but not paid, and who, coming to debauch with the rakes of the army, ſpent riotouſly among themſelves whatever they could filch or ſteal from the good folks at home. In the ſame ſenſe it is that Rabelais here calls ruſtres certain ſcholars of Orleans, whoſe parents not allowing them ſufficient for their expences, ſome of thoſe young ſparks made the beſt cheer they could with what they plundered people of

him great entertainment at his coming, and with whom he learned to play at tennis ſo well, that he was a maſter at that game: for the ſtudents there are excellent at it. And ſometimes they carried him unto Cupid's gardens, there to recreate his perſon at the pouſſavant, or in and in. As for breaking his head with over-much ſtudy, he had an eſpecial care not to do it in any caſe, for fear of ſpoiling his eyes; which he the rather obſerved, for that one of the regents there had often in his lectures maintain'd, that nothing could be ſo hurtful to the ſight as to have ſore eyes. So one day, when a ſcholar of his acquaintance (who had of learning not much more than his brethren, tho', inſtead of that, he could dance very well, and play at tennis) was made a licentiate in law, he blazon'd the (17) licentiates of that univerſity in this manner;

In his hand is always a racket,
Or his tennis-ball in a placket:
In a dance he neatly can trip it;
And for law, it is all in his tippet.

CHAP. VI.

How Pantagruel met with a Limoſin, who affected to ſpeak in learned phraſe.

UPON a certain day, I know not when, Pantagruel walking after ſupper with ſome of his fellow-ſtudents, without that gate of the city through

of in their night rambles; and ſuch were at Valence thoſe ſtreet-rovers, or ſcowrers, mentioned before in this chapter.

(17) Licentiates] One that hath licence or leave to plead for clients; an utter barriſter.

which

which we enter on the road to Paris, encounter'd with (1) a young handſome ſpruce ſcholar, that was coming upon the very ſame way; and, after they had ſaluted one another, aſked him thus, My friend, from whence comeſt thou now? The ſcholar anſwered him, From the alme, inclyte and celebrate academy, which is vocitated Lutetia. What is the meaning of this? ſaid Pantagruel to one of his men. It is, anſwered he, from Paris. Thou comeſt from Paris then, ſaid Pantagruel; and how do you ſpend your time there, you my maſters the ſtudents of Paris? The ſcholar anſwered, We transfretate the ſequan at the dilucul and crepuſcul; we deambulate

(1) A young handſome ſpruce ſcholar] Pâquier will have it that the perſon Rabelais banters by the name of the Limoſin ſcholar, who pindarizes, as the French ſay [that is, affects to ſpeak hard words, or a new quaint language] was a young gentlewoman of Picardy, named Heliſane de Crenne. She was cotemporary with Pâquier, when he was yet but very young. She tranſlated into French the four firſt books of the Æneid, which ſhe dedicated to king Francis I. She likewiſe wrote the hiſtory not of her life only, but alſo of her own death, in a book printed at Lyons, and, in 1541, at Paris, under the title of Angoiſſes douloureuſes qui procedent d'amours. By theſe books, eſpecially the laſt; where at every page, we find pigricité for pareſſe; Venus circondée d'une nuée aureine; je reformide; ocioſité; timeur; ultime deliberation; amenicule paſſion; fatigues preteritz; chien tricipite; hilarité, irrigé, emanée, exhibée; mancipe, for a ſlave; le refulgent curre du ſoleil; les rutilans aſtres; fragrante ambroſie; populeuſe & inclyte cité, &c. ſhe thought to have gained the admiration of the publick, and perhaps ſome penſion of the king, who only countenanced the truly learned and eloquent, but let this poor gentlewoman ſtarve, [tho' laviſh enough of his favours to other women.] Mr M. in his notes, has err'd very much in relation to this perſon, whom he took to be a man.

by

by the compites and quadrives of the urb; we deſpumate the latial verbocination; and like veriſimilarie amorabons, we captat the benevolence of the omnijugal, omniform and omnigenal fœminine ſex; upon certain diecules we inviſat the lupanares *, and in a venerian extaſe inculcate our veretres, into the penitiſſime receſſes of the pudends of theſe amicabiliſſim meretricules: then do we cauponiſate in the meritory taberns of the pineapple, the caſtle, the magdalene, and the mule, goodly vervecine ſpatules perforaminated with petroſile: and if by fortune there be rarity, or penury of pecune in our marſupies; and that they be exhauſted of ferruginean metal for the ſhot, we dimit our codices, and oppignerat our veſtiments, whilſt we preſtolate the coming of the tabellaries from the penates, and patriotic lares. To which Pantagruel anſwered, What deviliſh language is this? by the Lord, I think thou art ſome kind of heretick. My Lord, no, ſaid the ſcholar; for libentiſſimally, as ſoon as it illuceſceth any minutle ſlice of the day, I demigrate into one of theſe ſo well architected minſters, and there irrorating myſelf with fair luſtral water, I mumble off little parcels of ſome miſſick precation of our ſacrificals; and ſubmurmurating my horary precules, I elevate and abſterge my anime from its nocturnal inquinations. I revere the olympicols; I latrially venere the ſupernal aſtripotent; I dilige and redame my proxims; I obſerve the decalogical precepts; and, according to the facultatule of my vires, I do not diſcede from them one breadth of an unguicule: nevertheleſs it is veriform, that becauſe Mammona doth not ſupergurgitate any thing in my locules, that I am ſomewhat rare and lent to ſupererrogate

* In the edition of Dolet, after lupanares, are theſe words: de Champ Gaillard, de Matcou, de cul de ſac, de Bourbon, de Huſſieu.

the

the elemoſynes to thoſe egents that oſtially queritate their ſtipe.

Prut, tut, ſaid Pantagruel, what doth this fool mean to ſay? I think he is upon the forging of ſome diabolical tongue, and that, inchanter-like, he would charm us. To whom one of his men ſaid, Without doubt, ſir, this fellow would counterfeit the language of the Pariſians; but he doth only flay the Latin, imagining by ſo doing, that he doth mightily pindarize it in moſt eloquent terms, and ſtrongly conceiteth himſelf to be therefore a great orator in the French, becauſe he diſdaineth the common manner of ſpeaking. To which Pantagruel ſaid, Is it true? The ſcholar anſwered, My worſhipful lord, my genie is not apt nate to that which this flagitious nebulon ſaith, to excoriate the cuticle of our vernacular Gallick; but viceverſally I gnave opere, and by veles and rames enite to locupletate it with the Latinicome redundance. By G---, ſaid Pantagruel, I will teach you to ſpeak: but firſt come hither, and tell me whence thou art? To this the ſcholar anſwered: The primeval origin of my aves and ataves was indigenary of the Lemovick regions, where requieſceth the corpor of the hagiotat St. Martial. I underſtand thee very well, ſaid Pantagruel; when all comes to all, thou art a Limoſin, and thou wilt here, by thy affected ſpeech, counterfeit the Pariſians. Well now, come hither; I muſt ſhew thee a new trick, and handſomely give thee one fling. With this he took him by the throat, ſaying to him, Thou flayeſt the latin; by St. John I will make thee flay the fox; for I will now flay thee alive. Then began the poor Limoſin to cry; Haw, gwid maaſter! haw, Laord, my halp, and St. (2) Marſhaw! haw,

(2) Corruptly St. Marſault for St. Martial, who is reckoned, but without reaſon, the apoſtle of the Limoſin. See du Tillet in his hiſtory of the war of the Albigenſes, printed at Paris 1590.

I'm

I'm worried: haw, my thropple, the bean of my cragg is bruk: haw, for Guaad's ſeck, lawt me lean, mawſter; waw, waw, waw. Now, ſaid Pantagruel, thou ſpeakeſt naturally; and ſo let him go: for the poor Limoſin had totally bewrayed and thoroughly conſhit his breeches, which were not deep and large, but made (3) à queüe de merlus. Then, ſaid Pantagruel, St. (4) Alipantin, what civette? Foh, fah, to the devil with this (5) turnep-eater. How he ſtinks! And ſo let him depart. But this hug of Pantagruel's was ſuch a terror to him, all the days

(3) Cotgrave ſays, Chauſſes à queüe de merlus: round breeches with ſtrait cannions, having in the ſeat a piece like a fiſh's tail, and worn by old men, ſcholars, and ſuch like niggardly or needy perſons.

(4) The word Alipantin ſeems to be coin'd from the modern Greek ἀλίπαντα, pharmaca ſeu emplaſtra quæ ex pinguium miſtione non conſtant, ſays, after Aëtius, Harry Stephens, in his treatiſe of the Greek tongue, and Crepin's abridgment of Conſtantine's lexicon. The drug, which ſo offended Pantagruel's olfactory nerves with its odour, was but too λιπώδης, i. e. too fat. It required no leſs a relief than that of St. Alipantin, whoſe very name alone promiſes a quite contrary operation.

(5) The Limoſins are nick-nam'd turnep-eaters, from the quantities of radiſhes and turnips, on which thoſe poor people mainly ſubſiſt. Fr. Hotman, in his matago de matagonibus, calls John Dorat of Limoges, for the aforeſaid reaſon, Raphanophagus; and John Hotman, Son of Francis, in his Antichopin, bantering the ſame Limoſins, Volo tibi, ſays he, numerare pulchram hiſtoriam —— de Lemovicenſibus qui cùm audirent quod papa erat vicarius Dei, immò quod ipſemet erat Deus [ut patet per canoniſtas] —— miſerunt ſibi legationem ad remonſtrandam paupertatem patriæ ſuæ Limoſinæ, in qua ferè nihil creſcit præter rapas & caſtaneas, & parum bladi pro diebus dominicis, quatenus attenta paupertate prælibata,

of

of his life, and he had ſuch a thirſt upon him, that he would often cry out, that Pantagruel held him by the throat. And after ſome few years he died a (6) Rowland death; a work of divine vengeance, ſhewing us that which ſaith the philoſopher, and Aulus Gellius, that it becometh us to ſpeak according to the common language; and that we ſhould, as ſaid Octavian Auguſtus, ſhun all ſtrange words, with as much care as pilots of ſhips avoid the rocks in the ſea.

(6) Concerning Roland's death, i. e. thirſt, or a dying of thirſt; John de la Bruiere Champier, lib. 16. cap. 5. of his Re cibaria: Nonnulli qui de Gallicis rebus hiſtorias conſcripſerunt, non dubitarunt poſteris ſignificare Rolandum Caroli illius magni ſororis filium, virum certè bellica gloria omnique fortitudine nobiliſſimum, poſt ingentem Hiſpanorum cædem propè Pyrenæi ſaltus juga, ubi inſidiæ ab hoſte collocatæ fuerint, ſiti miſerrimè extinctum. Inde noſtri intolerabili ſiti & immiti volentes ſignificare ſe torqueri, facetè aiunt, Rolandi morte ſe perire. Hence 'tis plain, that our ſaying ſuch a one dy'd like Rowland, means he died of thirſt: and it is likewiſe plain, that he, who gave occaſion to this expreſſion, was the pretended nephew of Charlemagne, Roland, admiral of Bretagne, whom ſome will have to have actually died of thirſt at the battle of Roncevaux. [See du Tillet's mem. anno 1607. p. 261.] But, continues m. le du Chat, as it is not natural to die of a few hours thirſt in the mountains, might not this ſtory be forged on what ſome romances ſay of Roland, deſcribing him as one diſtracted and ſtark ſtaring mad, at the defeat of his men; and that perſons under that diſorder of the brain, as he was ſaid to be when he died, have an invincible abhorrence of whatever may in the leaſt ſeem to tend to quench the thirſt with which they burn?

CHAP.

CHAP. VII.

How Pantagruel came to Paris, and of the choice books of the library of St. Victor.

AFTER that Pantagruel had ſtudied very well at (1) Orleans, he reſolved to ſee the great univerſity of Paris: but before his departure he was informed that there was a huge big bell at St. Anian, in the ſaid town of Orleans, under the ground, which had been there above two hundred and fourteen years: for it was ſo great, that they could not, by any device, get it ſo much as above the ground, although they uſed all the means that are found in Vitruvius de architectura, Albertus de re ædificatoria, Euclid, Theon, Archimedes and Hero de ingeniis; for all that was to no purpoſe. Wherefore condeſcending heartily to the humble requeſt of the citizens and inhabitants of the ſaid town, he determined to remove it to the tower that was erected for it. With that he came to the place where it was, and lifted it out of the ground with his little finger, as eaſily as you would have done a hawk's bell: but before he would carry it to the aforeſaid tower, he would needs make ſome muſick with it about the town, and ring it alongſt all the ſtreets, as he carried it in his hand; wherewith all the people were very glad: but there happened

(1) At firſt Rabelais wrote Orleans, but afterwards thought fit to call it Aurelians, in order to bring it nearer its original, or at leaſt its reſtoration, which it owes to the emperor Aurelian.

one

one great inconveniency; for with carrying it ſo, and ringing it about the ſtreets, all the good Orleans wine turned inſtantly, and was ſpoil'd: which no body there did perceive till the night following; for every man found himſelf ſo a-dry with drinking theſe flat wines, that they did nothing but ſpit, and that as white as Maltha cotton, ſaying we have got the Pantagruel, and our very throats are ſalted.

This done, he came to Paris with his retinue, and at his entry every one came out to ſee him (as you know well enough, that the people of Paris are ſots by (2) nature, by b flat, and b ſharp) and beheld him with great aſtoniſhment, mixed with no leſs fear, that he would carry away (3) the palace into ſome other country à remotis, as his father formerly had done the great bells at our lady's church, to tie about his mare's neck. Now after he had ſtaid there a pretty ſpace, and ſtudied very well in all the ſeven liberal arts, he ſaid it was a good town to live in, but not to die in; becauſe the (4) grave-digging rogues of St. Innocent uſed, in froſty nights, to warm their bums with dead

(2) By nature, &c.] Every way; to all intents and purpoſes. The firſt is a term of the ancient muſick, the two laſt of the new.

(3) The palace] Le palais. This word means the courts of judicature, that is, the parliament, which the Pariſians were afraid he would remove, and ſo force them to tax themſelves, in order to have them come again.

(4) Grave-digging rogues] St. Innocent's church-yard at Paris is ſo old, that at firſt it was out of the town, as all other church-yards then were. 'Tis therefore the leſs to be wondered at, if ſome of the beggarly inhabitants thereabouts did, in length of time, put the dead mens bones to ſuch a uſe, conſidering how vaſtly full their charnel-houſe muſt be, and likewiſe that the bones of many pagans were very probably among them.

mens

mens bones. In his abode there, he went to ſee the library of St. Victor (5), very magnificent, eſpecially in ſome books which were there, of which followeth the catalogue. Et primò,

(6) The two-horſe tumbrel of ſalvation.
(7) The cod-piece of the law.

(5) Very magnificent] Paſſavant to Peter Liſet: Denique quod allegatis Damaſcenum, Alexandrum de Hales, Thomam, Bonaventuram, & Scotum; ipſi (thoſe of Geneva) dicunt, quòd tu es benè dignus cum monachis tuis, qui conſumas vitam tuam in iſtis fœdiſſimis latrinis quibus eſt plena bibliotheca ſancti Victoris, ſicut porcus in luto, quod tu es. St. Victor's library owes its origin to the abbey of St. Victor, which king Louis le Gros founded and built, about the year 1130. Now, as for want of perſons to teach ſound philoſophy, and good literature, the beſt wits of thoſe times bent themſelves to the ſophiſtry and quiddities of the ſchool divinity; Rabelais from thence takes occaſion to ridicule, in this whole chapter, ſuch books which ſerved for a foundation to this library; of which Joſeph Scaliger was wont to ſay, that abſolutely there was nothing in it but traſh and rubbiſh, and that it was not without reaſon Rabelais made a mock of it.

(6) The two horſe, &c.] Bigua ſalutis. It is a thick quarto in a black gothick letter, containing 124 ſermons, the title whereof, as tranſcribed from the edition of Haguenau 1502, now in the royal library of Berlin, is, Sermones dominicales perutiles à quodam fratre Hungaro ordinis minorum de obſervantia in conventu Peſthienſi comportati, Biga ſalutis intitulati. Bigua (inſtead of biga) as it ſtands even in the firſt editions of Rabelais, has all the air of an affected ignorance, to render the title of the book ſtill more ridiculous, as if one ſhould ſay, the twa-horſe tumbrel.

(7) The cod-piece of the law] Bragueta juris. No ſuch title of a real book: the author only quibbles upon the double meaning of the French word droit (in Latin jus) droit ſignifying both rectitude and erection.

(8) The

(8) The ſlippers or pantofles of the decretals.
(9) The pomegranate of vice.
(10) The clew-bottom of theology.
(11) The duſter, or foxtail-flap of preachers, compoſed by Turlupin.
(12) The churning ballock of the valiant.

(13) The

(8) The ſlippers or pantofles, &c.] Pantofla decretorum. This book is thus intituled, as well becauſe the popes, by virtue of their ordinances, commonly called decretals, have made themſelves ſo highly revered, that all who approach them muſt kiſs their ſlipper, as alſo becauſe the doctors made ſo by decree (or ordinance) generally go abroad in their ſlippers. Herbord Miſtlader M. Ortwino, in the firſt part of the epiſtolæ obſcur. viror. Timeo quod caput vobis dolet, vel quod habetis infirmitatem in ventre, & eſtis laxus, ſicut olim fuiſtis, quando permerdaſtis caligas veſtras in plateis, & non ſentiſtis, donec una mulier dixit: Domine magiſter, ubi ſediſtis in merdis? ecce tunica & pantofoli veſtri ſunt maculata.

(9) The pomegranate of vice] Malogranatum vitiorum. This book in quarto, of which I have ſeen the Auſburg edition, 1510, is aſcribed to a doctor of Kiſerſberg, named Joh. Gayler.

(10) The clew-bottom] The title, perhaps, of ſome ſuch book, wherein the author pretends to wind up theology, as it were, into a clew-bottom.

(11) The duſter, &c.] The old editions have Pepin's name, inſtead of Turlupin. William Pepin, a jacobin (white-friar) was ſo famous a preacher at the beginning of the 16th century, that it was a proverb, Qui neſcit Pepinare, neſcit prædicare. His ſermons (ſeven or eight volumes in quarto) were the viſtempenard des precheurs, i. e. the grand repertory of the preachers of thoſe times. Viſtempenard is a burleſque word, compoſed of vieux and penard. The word Turlupin, if you mind it, is always uſed by Rabelais for a jacobin, or, as they then wrote it, jacopin.

(12) The churning, &c.] Couille barrine des preux: barrine from barrus an elephant, as much as to ſay, the valiant, or worthies of the world, have large talents for

the

(13) The henbane of the biſhops.
(14 Marmotretus de baboonis & apis, cum commento Dorbellis.
(15) Decretum univerſitatis Pariſienſis ſuper gorgioſitate muliercularum ad placitum.

the ſervice of the ladies. Mulier digniſſima barris, ſays Horace, epod. 12.

(13) The henbane] Henbane is a venemous weed, which cauſes ſuch an alteration and diſorder of the mind in any that ſhould chance to eat of it, as to make them bray like aſſes, and neigh like horſes. By this title of henbane of the biſhops, Rabelais, no doubt, means, that the admonitions from ſcripture, given to the biſhops of his time, put them into as bad convulſions as if they had ſwallowed henbane. It is a home thruſt of the ſatiriſt, and has a ſtrong tincture of that time, when Calvin, in his treatiſe de ſcandalis, ſays that Rabelais guſtaverat evangelium.

(14) Marmotretus] It is not the name of an author, but the title of a book, mammotractus, quaſi puer tractus, manuductus, from the old Lombard word mammo, a child, and tratto, tractus; becauſe by the help of this book the young fryars are brought to underſtand the terms and expreſſions of the bible and maſs-book, and other rituals, as children are led by the hand. Luke Wading names Marcheſino, a cordelier, for the author of this book, and places him in the year 1300. Rabelais always ſpells it marmotrect, in alluſion to the word marmot (a monkey) and ſo aſcribes to him a treatiſe of baboons and apes. D'Orbelles, nor any other, ever commented upon the mammotractus, for all what Rabelais ſays. The book is purely a grammatical treatiſe, for the uſe of children.

(15) Decretum] A decree whereby the univerſity of Paris gave young women and maids leave to ſhew their neck and breaſt (gorge in French.) A decree like that which Panurge is ſaid to have obtained, l. 2. c. 17.

(16) The

(16) The apparition of ſancte Geltrude, to a nun of Poiſſie, being in travel, at the bringing forth of a child.

(17) Ars honeſte fartandi [petandi] in ſocietate, per M. Ortuinum.

(16) The apparition, &c.] A ſevere piece of raillery againſt the nuns of Poiſſi, ſtrongly charg'd with intrigueing at that time, and ſince too. See chap. 12. book iv. of Fæneſte. Rabelais, inſtead of St. Gertrude (whom he miſcalls Geltrude) ſhould rather, one would think, have made uſe of St. Margaret, who is commonly addreſs'd to by women in labour; but the name of St. Margaret would not have been ſo likely to ſurprize the reader, who, being at firſt deceived by the grave beginning of the title, thinks it only ſome pious fable out of ſome legend, and is not undeceived till he comes to the words in childbirth, &c. What Eraſmus ſays in his colloquy Virgo μισόγαμος, is pat to this purpoſe. EUBULUS. Nec omnes virgines ſunt, mihi crede, quæ velum habent. CATHARINA. Bona Verba. EUBULUS. Imo bona verba ſunt quæ vera ſunt; niſi fortaſſe elogium, quod nos hactenus judicavimus eſſe virgini matri proprium, ad plures tranſiit, ut dicantur & à partu virgines.

(17) Ars, &c.] This man, who was become the butt of many of the wits and ſatiriſts of thoſe times, for his violently engaging in the perſecution of the learned Reuchlin, is the famous Orthuinus Gratius, or Hardouin de Graes, doctor at Cologne, born indeed in the dioceſe of Munſter, but brought up at Deventer by an uncle. The book, which may have given Rabelais a handle to aſcribe to him this with ſo extraordinary a title, is, in all likelihood, the Faſciculus rerum expetendarum, &c. where Orthuinus ſtiles himſelf bonarum artium profeſſor. The waggiſh Rabelais wanted no more than that culus ---- expetendarum (which our arts-maſter had indeed better avoided) thence to take occaſion to make him the author of ars honeſte petandi [in good Latin it ſhould be pedendi.]

(18) The

(18) The muſtard-pot of penance.
(19) The gamaſhes, aliàs the boots of patience.
(20) Formicarium artium.
(21) De brodiorum uſu, & honeſtate chopinandi, per Sylveſtrem Prioratem Jacobinum.
(22) The cuckold in court.
(23) The frail of the ſcriveners.

(18) The muſtard-pot] Muſtard is here in alluſion to moult tarde, multum tardare. A certain preacher, who had lay'd a wager he would begin his ſermon by crying three times muſtard [moûtarde] with a pauſe between each of the two firſt, cry'd out the third time: MOULT TARDE le pécheur à faire penitence. Much tardy is the ſinner to repent.

(19) The gamaſhes, &c.] 'Tis thought this alludes to the cruel torture of the boot, uſed by the jacobin inquiſitors upon the poor Albigenſes.

(20) Formicarium Artium] John Nyder, a German jacobin who dy'd in 1438, has written a piece of morality on piſmires, intitul'd formicarium. Rabelais on this title conceiv'd his formicarium artium, taken notice of by chancellor Bacon in his advancement of learning, l. 1. c. 6.

(21) De brodiorum, &c.] This good father, Sylveſter de Priero [who by the way wrote in behalf of indulgences in 1518, againſt Luther, who attack'd them the year before] in his Summa Sylveſtrina, handles the queſtions of faſting and abſtinence in as looſe a manner as has ſince been done by the Baunis, the Filiutius's, and the Eſcobars. Brodium, broth, comes from the German brodt, bread, becauſe bread is a main ingredient in good broth.

(22) The cuckold in court] There were enow ſuch in the lewd reign of Francis I, eſpecially after that gallant prince had introduced circles of the fair ſex at court. It was indeed that reign which furniſhed Brantome with his tales of the dames galantes.

(23) The frail of the ſcriveners.] Formerly in France, as well as anciently at Rome and in Greece, the notaries put their papers in frails, or ruſh and wicker baſkets.

The marriage-packet.
The crucible of contemplation.
The flimflams of the law.
(24) The goad of wine.
(25) The ſpur of cheeſe.
(26) Decrotatorium ſcholarium.
(27) Tartaretus de modo cacandi.

(28) The

(24) The goad of wine.] The goad of divine love, as the tranſlator of a book of devotion of St. Bonaventura intitles it, furniſh'd Rabelais with this idea, who knew no better goad to his wine than Bolonia ſauſſages, gammons of bacon, ſalted eels, &c.

(25) The ſpur of cheeſe] Rabelais places the goad of wine and the ſpur of cheeſe next to one another, and both in the library of St. Victor, becauſe wine makes a man run to the cheeſe, and the cheeſe to the wine; and 'tis highly probable, the canons of that houſe very gladly travelled from one to the other.

(26) The decrotatorium] He banters the regents and ſcholars of Paris upon their being ſo ſlovenly and dirty, as if they had made a vow never to clean themſelves, ſe decroter. He puns upon their ſtudying the decretals.

(27) Tartaretus] Peter Tartaret (whoſe works were reprinted at Lyons in 1621,) His ſole merit was refining on the ridiculous ſubtilties of John Scotus. Harry Stephens, in his apology for Herodotus, c. 39, puts this Sorboniſt among thoſe miſchievous writers who had revived the deteſtable eternal goſpel, which in former days the begging monks oppoſed to the Vaudois and their doctrine. This Tartaret had a long diſpute with another quodlibetiſt of that houſe, touching the right pronouncing the word mihi. Might it not be on account of the ordures and blaſphemies which iſſu'd ſo copiouſly from the pen and mouth of Tartaret, or on account of the vicious cuſtom he perhaps had of ſpeaking and writing chi for hi in mihi, that Rabelais aſcribes a book to him with ſo filthy a title. They are neither of them impoſſible, but in my opinion Rabelais therein principally conſiders him as a diſciple of that very John Scotus, who, on account

(28) The bravades of Rome.
(29) Bricot de differentiis ſouparum.
(30) The tail-piece cuſhion, or cloſe-breech of diſcipline.
(31) The cobbled ſhoe of humility.
(32) The trevet of good thoughts.
(33) The kettle of magnanimity.

count of the ſcandalous ſubjects by him agitated, the painter Holbein had before pleaſantly repreſented as vomitting his ſoul out at his mouth, under the figure of a child ſtulta cacantis logicalia. See not. 57.

(28) The bravades] The pompous ceremonies of that church; or perhaps Rabelais reflects on the popes, who commonly are tame enough to ſuch as don't value their threats.

(29) Bricot] A doctor of Paris, an enemy of Reuchlin's; his name ſignifies boil'd pap in German: ſo Rabelais makes him the author of a book about ſoops; with an eye likewiſe to the gluttony and fine Latin ſtile of him and many of his fraternity.

(30) The tail-piece, &c.] In French le cullot de diſcipline. At Metz the boys after a ſevere whipping point their poſteriors with a candle's end (which they call culot:) ſo Rabelais here alludes to the monks doing the like by way of lenitive, after they have whipt themſelves with their diſcipline.

(31) The cobbled ſhoe of humility] La ſavate d'humilité. This title, conſidered as depending upon, and immediately following the other, may allude to the ſapatade, a ſort of puniſhment at Malta, inflicted on the buttocks of ſuch young knights as have fail'd in their duty on the gallies. 'Tis done with the ſole of a ſhoe, (ſavate.)

(32) The trevet, &c.] Rabelais may allude to ſomebody, who, according to the reigning cuſtom of uſing whimſical titles, had ridiculouſly given that title to a piece, teaching the baſis of good thoughts, or the principle of devout meditations.

(33) The kettle] The author of the preceding vol. may have been ſo of this, which is only a continuation of the odd ideas of the other.

The cavilling intanglements of confeſſors.

(34) The curates rap o'er the knuckles.

(35) Reverendi patris fratris Lubini provincialis Bavardiæ, de coquendis lardonibus, libri tres.

(36) Paſquilli doctoris marmorei, de capreolis cum chardoneta comedendis tempore papali ab eccleſia interdicto.

(37) The

(34) The curates, &c.] Slight penances impoſed by ſome curates in caſes, where others would be more rigid.

(35) Reverendi, &c.] Several things here ſeem to me to be worth taking notice of.---Firſt, Rabelais has a fling at the pride of the monks, who at firſt being only called fratres, friars, brothers, got to themſelves, in time, the title of reverend fathers. Secondly, the author introduces here a frere lubin, i. e. an errant religious bite, whom thoſe of his order have choſen their provincial, though a mere bavard, i. e. one without merit or learning. Then we ſee this monk, brimful of himſelf, ſet about making books, and takes for the ſubject of his moſt ſerious occupation a ridiculous matter, under the colour of its relating to an adventure, which the ſcoffers will have it, that the book of conformities, &c. aſcribes to his patriarch St. Francis. The ſcoffers, I ſay; for that book does not ſay, as they pretend, that one day St. Francis happening to pick the lard or bacon out of ſome meat, as it was roaſting in the friar's kitchen, did the ſame penance for it as if it had been a great ſin, but only that that ſaint did penance, ſi quando ratione infirmitatis carnes comediſſet, vel coquinam conditam lardo, i. e. when being ſick or out of order, he eat fleſh, or taſted any victuals that had bacon in it; which a little lower is called coquinam cum lardone, and which is elſewhere explained by cibaria condita cum lardo. See les conformites, &c. Edit. 1510. fol. 38 and 187.

(36) Paſquilli, &c.] A long letter, which our lady hard by Baſil wrote in 1524 to a Lutheran, concludes thus: Ex æde noſtra lapidea, calendis Auguſti; anno filii mei paſſi 1524. Virgo lapidea mea manu ſubſcripſi. Since therefore it was but wearing a human ſhape, and one was

qualified

(37) The invention of the holy croſs, perſonated by ſix wilie clerks.

(38) The ſpectacles of pilgrims bound for Rome.

(39) Majoris

qualified to turn author, Rabelais thought he might here aſſign a book to the ſtatue of Paſquin at Rome; and it being even in his time a common thing to fix on that ſtatue all ſorts of ſcandalous writings, Paſquin makes a treatiſe how one may, on days of faſting and abſtinence, contrive to eat kid à la chardonnette, ſecundùm uſum Romæ, as H. Stephens ſays. This chardonnette was the cinaræ pappi (the flower or down of the artichoke) which the nice eaters with ſcrupulous conſciences rather choſe to make uſe of than the preſure de careme. [I ſuppoſe m. du C. by this may mean a lenten cheeſe made of eggs, and the ſpawn of fiſhes, and curded with the juice of that thiſtle, as I find it deſcribed by Cotgrave.] Be that as it will, this note will help to explain what follows: la Bruiere Champier, l. 14. c. 7, of his De re cibaria, after he had ſpoke of what is properly called preſure (runnet or rennet) ſays, coagulatur inſuper lac ſucco ficulno. Quin & hodie cinaræ pappis & gingibere, atque lucii piſcis extis quibuſdam novitio ſanè invento, & gulæ acceptiſſimo; quandoquidem per eccleſiæ Romanæ decreta veſci caſeo chriſtianis haud licebat verno jejunio, quo ſcilicet coagulum quadrupedum recepiſſet. I therefore fancy that this way taught by Paſquin, how to eat boldly at Rome itſelf a kid of the goats à la chardonnette, was indeed how to eat fleſh meat and indulge in all good cheer, ſo one does but ſave appearances.

(37) The invention, &c.] Doubtleſs, in Rabelais's time was publickly acted, among other pieces of moralities, as they called them, the invention, or finding, of the holy croſs; and it being probable it brought good griſt to the actors mill, Rabelais thence takes occaſion to ſpeak of another invention of the croſs, play'd by ſix perſonages, viz. judge, counſellor, attorney, clerks, recorders, and uſhers of the courts, all whom he calls clercs de fineſſe, on account of their worming their clients out of their money finely.

(38) The ſpectacles, &c.] The Spaniards wear ſuch,

(39) Majoris, de modo faciendi boudinos, puddings.
(40) The bag-pipe of the prelates.
(41) Beda de optimitate triparum.
(42) The complaint of the barriſters upon the reformation of comfits or ſweetmeats.

(43) The

and call them travelling ſpectacles. Thoſe likewiſe, who go from France to Rome, wear them when they come near the Alps, to preſerve their eyes from the injuries of the ſnow and cold. The author hereby further inſinuates to the pilgrims, that they will ſtand in need of their ſpectacles to ſee the relicks; for that they are ſhewn at ſuch a diſtance, that even with the help of them, a man can hardly ſay what it is he ſees.

(39) Majoris, &c.] John Major, a Scotſman, doctor of Paris, known in the beginning of the 16th century by ſeveral moral, philoſophical, and theological pieces, printed at Paris in different years from 1509 to 1529. This perſon, who had regented, i. e. taught, in Montaigu college, was, in all likelihood, as much given to his gut, as many of his colleagues; and therefore Rabelais brings him publickly teaching the art to make puddings, i. e. to ſtuff and cram the womb while their ſkins would hold, or till their bellies crack'd again.

(40) The bag-pipe, &c.] See this explained elſewhere.

(41) Beda] Noel Beda, doctor of Sorbonne, a violent enemy to polite learning, and to W. Budæus, who favoured it by his intereſt in Francis I. Beda had a prodigious paunch of his own, and was called gros ſoupier, the great ſopper, or brewis-belly; one that is ever dipping his bread in the beef-pot, ſays Cotgrave. Rabelais makes him the author of a book of the excellence of tripes, as much as to ſay, his whole merit lay in his huge abdominous belly.

(42) The complaint, &c.] What Rabelais calls here the reformation of ſweetmeats, is the changing comfits and other junkets, the lawyers uſed to have of their clients, into money, which was moderated at a lower value, per cauſe, than if they had been paid in ſpices (as they called their former fees, and uſed to be paid in) Cotgrave at the word eſpices ſays: ſpices or ſpice; alſo the fees that be

(43) The furred cat of the ſollicitors and attornies.
(44) Of peaſe and bacon, cum commento.
(45) The ſmall vales, or drinking money of the indulgences.

(46) Præcla-

be taken by the (French) judges and their aſſiſtants, for books peruſed, conſultations had, and ſentence given in a cauſe, from the ancient manner of grateful ſutors, who, having prevailed, were wont to preſent the judges or the reporters of their cauſes with comfits, or other junkets; which gratuity they afterwards turned into money, and by degrees have ſuffered it to become a duty, and, as it is at this day, the only, or beſt revenues belonging to judicial places.

(43) The furr'd cat] Chafourrer, a word which indeed ſounds like furr'd cat, ſignifies only to blot and blur paper with ſcrawling, or writing ill-favouredly. So here the ſolicitors and attornies are ſaid to have the art of amaſſing money by chaffouring, or paper-ſtaining.

(44) Peaſe and bacon, cum commento] La Bruiére Champier, in the title de piſo, of peaſe, which is the 2d of l. 7. Namque lautiſſimas epulas ſubire videmus. Reges quoque ac proceres gratiſſime mandunt: præſertim cum ſuilla incocta. Piſa ex lardo vocant. By theſe words we ſee that until the time of Francis II, in whoſe reign they were writ, plain peaſe and bacon, without any other ſeaſoning, were accounted in France a diſh for a king: but long before this the gentlemen of St. Victor turn'd up their noſes at this diſh, unleſs it had ſomething more delicate than bacon or pork to compleat it; and therefore a certain ingenious man, probably of this foundation, after ſeveral reſearches follow'd by experiments, at length publiſhed, as a worthy comment upon this ſubject, a noble and large liſt of many ingredients which might conſiderably meliorate the peaſe and bacon.

(45) The ſmall vales] La profiterolle des indulgences: what in Rabelais's time they call'd profiterolle was a ſmall pellet, or roll of dough, baked in the aſhes, turun da ſubſcinericia vel focacea, ſays Nicot after Budæus: and it is to this the author makes alluſion here, calling profite-

(46) Præclariſſimi juris utriuſque doctoris magiſtri Pilloti Raquedenari de bobelinandis gloſſæ Accurſianæ baguenaudis repetitio enucidiluculidiſſima,

(47) Stratagemata francharchieri de Baniolet.

(48) Franctopinus or Churlbumpkinus de re militari, cum figuris Tevoti.

(49) De

rolle, the profit accruing from aſh-wedneſday to the curates and monks by means of indulgences, which roll from one church, where people have already gain'd them, to another, where they again gain them for a freſh ſum of money.

(46) Præclariſſimi] Raquedenare is a pinch-peny; bobelineur, from bubulinator, is a worker in old leather, a cobler; and baguenaudes, fooleries, paltry traſh, or empty diſcourſes; metaphorically taken from baguenaudæ, bladder-nuts, St. Anthony's nuts, wild piſtachios. Baguenaudæ, ſeu magnæ veſicæ benè turgidæ & repletæ vento, quæ cum puncto acus percuſſæ ſunt, nihil aliud faciunt quam crepitum ad faciendum ridere pueros, ſays Antichopin, p. 24. Thus we ſee that here Rabelais makes game of Accurſius's gloſs on the one hand, as he continually does, and on the other rubs up certain pillaging lawyers, who get eſtates by tranſcribing ſcraps of this gloſs right or wrong, as much as by any real uſeful ſcience.

(47) Stratagemata] This franc-archer was condemned to die for his villainies, as Mezeray and Ambroſe Paræus tells us: but the body of phyſicians, being informed that this man was exceedingly troubled with the ſtone, begged the king to let them make a trial upon him, and ſee if they could not open his rein or loins, and draw the ſtone out that way: they did ſo, and the archer lived many years afterwards in perfect health. Of the many ſtories that went about concerning this French rogue, and the pranks he played, Rabelais ſuppoſes a volume, by the help whereof the author, who was this ſame archer, lived happy in the other world, where he was ſeen by Epiſtemon. Rab. l. 2. c. 30.

(48) Franctopinus] Rabelais, under the ſpecious title of ſtratagems of the franc-archer of Bagnolet, had juſt

now

(49) De uſu & utilitate eſcorchandi, i. e. flayandi equos & equas, authore magiſtro noſtro de Quebecu. The ſaucineſs of country ſtewards.

(50) M. N. Roſtocoſtojambedaneſſe, de muſtarda poſt prandium

now a fling chiefly at the robberies of the frank-archers, train'd bowmen in every pariſh, to be ready at any time at a ſummons, and a rate certain, to march; for which they were frank, i. e. exempt from taxes; a ſort of militia eſtabliſh'd by Charles VII, and ſuppreſs'd the very next reign. He now banters the cowardice and inexperience of the franctaupins, huſbandmen ſoldiers, as Cotgrave calls them, compared with the old Romans, whoſe excellent diſcipline and ſtratagems of war, are ſtill admired in the works of Vegetius and Frontinus, and the author's ſatire falls here perſonally on the franc-taupin Tevot, whoſe clowniſh name, being a diminutive of Stephen, ſeems to me to be a nick-name expreſſive of a bragadochio, deſtin'd rather to be knock'd o'th'head with ſtones on the pavement of a town, than to be kill'd in an army in the field of battle.

(49) De uſu] William de Quercu, a doctor of Paris, who has printed ſomething on St. Gregory. Rabelais, who thought this doctor neither more learned, nor leſs barbarous than a great many others of that robe, changes his name into Quebecu, in order to make out of it an alluſion to equa, equus, whereby to aſcribe to this flayer of Latin a volume de uſu, &c. as above.

(50) M. N. Roſtocoſtojambedenaſſe] Beza, c. 1. of his eccleſiaſtical hiſtory, on the year 1541, ſpeaks of a certain Portugueſe, Andrew Govea, doctor of the Sorbonne, ſirnam'd, he ſays, Sinapivorus or muſtard-mawler. If it be not to him that Rabelais attributes this ridiculous book, it may be he alludes to Angelus de Gambedellionibus, or lion-leg, author of two pieces mention'd in the bibliotheque of Draudius. Inſtead of lion-leg, the author may have called him jambe d'aneſſe, aſs's leg, probably reproaching him, that, like an aſs, which has neither teeth nor claws to defend itſelf, he had at leaſt kick'd his enemy, and that too by a writing,

prandium ſervienda, libri quatuordecim, apoſtillati per m. Vaurillonis.

(51) The couillage or ballock-money of proctors.

(52) Jabolenus

which, not appearing till after his enemy's death, came too late, like muſtard after dinner, poſt prandium. As for Vaurillionis, it means William a cordelier, who has written on John Scotus and on the maſter of the ſentences ſome pieces, the titles whereof you have in Draudius's bibliotheque, and in pag. 47. bibliothecæ Tellerianæ.

(51) The couillage] In France they called by the name of couillage a certain tribute paid before Luther by prieſts, for licences to keep wenches. The biſhops ſold to the curates and other eccleſiaſticks their dioceſans this liberty, which indeed had before been granted them by the firſt council of Toledo. See the decret. part 1. diſt. 34. au canon 15. qui, &c. Agrippa, in his vanity of the ſciences, chapter de lenonia, ſpeaks of this tribute as ſtill ſubſiſting in Germany in his time. But let's hear H. Stephens in the only good, in this reſpect, and not a ſpurious edition of his apology for Herodotus, chap. 21. p. 280. publiſh'd in 1566 in 527 pages. Mais, dit il, oſerois-je bien, &c. But may I take the liberty, ſays he, to ſpeak of that infamous tribute which uſed to be exacted from prieſts for licenſing them to keep concubines? May I be ſo bold as to call it by its name, couillage? Well, the word is out, and I have ſaid it, that poſterity might not be diſappointed. But, with that author's good leave, couillage is only grown ſcandalous from its reſembling a word, couillon, French for ſcrotum, from whence it is not derived. Couillage is form'd from couletage, collectagium. Thus from collibertus comes couillaut, a name given to the valets of the cathedral church of Angers. Collibertus, colbertus, colbart, couillart, couillaut. Theſe are Menage's own words in the 1ſt edition of his origines. But to proceed: it was the proctors that laid this tribute of couillage, and the tradition of Metz has preſerved there the memory of what paſſed in the 16th century between one of thoſe gentlemen and a poor curate of the dioceſe of Treves. He was called upon

52) Jabolenus de coſmographia purgatorii.

(53) Quæſtio ſubtiliſſima, utrum chimæra in vacuo bombinans poſſet comedere ſecundas intentiones; & fuit debatuta per decem hebdomadas in conſilio Conſtantienſi.

(54) The bridle-champer of the advocates.

(55) Barbouillamenta Scoti.

(56) The

upon for a crown, to which his ſhare of that duty amounted annually, and the good man declined paying, becauſe he ſaid he kept no woman. No matter for that, replied the archbiſhop's officer, you muſt pay your dues; if you can do without a girl, that is nothing to thy maſter and mine; he has nothing to do with that. The money he muſt have; and I too am to have a part of the ſum thou oweſt. Such another ſtory is very pleaſantly told in the ch. de concubinariis cum honeſtate, &c. of a ſmall volume de fide concubinarum, &c. printed in Germany in the year 1565; and the raillery uſed here by our author, of the ſordid abuſe obſerved therein, is founded on the conſtant practice of this ſcandalous commerce, always kept up by the Germans, and which indeed is the ſubject of the 75th and 91ſt article of the hundred grievances publiſh'd by the whole empire in a body againſt the court of Rome, in the time of the emperor Maximilian I.

(52) Jobolenus, &c.] This is left out of ſome editions of Rabelais.

(53) Queſtio, &c.] A ſatirical ſtroke againſt the council of Conſtance begun in 1414, and in which, for near four years that it laſted, the author ſays that for ſeveral weeks they minded but one thing, and that was a very chimæra.

(54) The bridle-champer] Mache-frain, Cotgrave ſays, means a lawyer, ſo called from his mule, which by the way is ſomething odd too, which attending at the door, while her maſter's in court, hath leiſure enough to champ on the bridle. M. le du C. ſays, there was at Dijon one Philip Machefoin, mayor of the town in 1448, counſellor and keeper of the duke of Burgundy's jewels.

(55) Barbouillamenta] The works of John Scot, an

(56) The raſping and hard ſcraping of the cardinals.
(57) De calcaribus removendis decades undecim, per M. Albericum de Roſata.

Engliſh franciſcan fryar, who lived in the beginning of the 14th century. He is commonly called the ſubtil doctor; but Rabelais here calls by the name of bedawbings the works of that monk, as well becauſe that in the 17 folio volumes which they make, and which were reprinted at Paris in 1659, there is wherewithal to bedaub the mind in proportion to the paper bedaub'd by Scotus himſelf, as becauſe theſe ſame works ſuggeſt to them that read them another ſort of bedawbing, which the painter Holbein has very naturally repreſented in Eraſmus's praiſe of folly, where this John Scotus is vomiting his ſoul out at his mouth, under the figure of a boy ſtulta cacantis logicalia.

(56) The raſping, &c.] So ſir T. U. tranſlates Ratepenade, but m. du C. ſays it means a bat or rear-mouſe, mus pennatus, otherwiſe veſpertilio, a creature which begins not to fly abroad till the evening; as the cardinals, who are of a modern inſtitution, did not begin till very late to make a grand figure in the Roman hierarchy. See the Valeſiana at the word cardinalat.

(57) De calcaribus] The book, which Albericus de Roſata wrote on the decretals, is a book which Rabelais judg'd to be of that uſe to the publick, that he gives it here to the tune of 110 volumes, treating of the art of not ſpurring the horſe one rides. Rabelais by making the lawyer Roſata write a treatiſe de calcaribus, of ſpurs, alludes to his name Roſata, roſette in French ſignifying the rowel of a ſpur. Moreover as Roſata was a native of Bergamo, in the territory of Venice, I know not but this removendis, or keeping the ſpurs clear of the horſe's ſides, may be a banter upon the unſkilfulneſs of the Venetians as to horſemanſhip. We all know how arch Poggius and other writers are in their ſtories of the Venetian noblemen's awkardneſs in this particular, and that they know neither how to ſpur or rein in a horſe as they ſhould do, becauſe they never mount any thing but their gondolas, &c.

(58) Ejuſdem

(58) Ejuſdem de caſtrametandis criminibus, libri tres.

(59) The entrance of Antony de Leive into the territories of Braſil, or of the Greeks.

(60) Marforii bacalarii cubantis Roma, de pelendis maſcarendiſque cardinalium mulis.

(61) The ſaid author's apology againſt thoſe who alledge, that the pope's mule doth eat but at his hours.

(58) Ejuſdem] Perhaps Roſata in his commentary on the decretals was too rigid, in relation to the placing certain caſes of conſcience he might treat of.

(59) The entrance] Rabelais derides Antonio Leyva's fatal entry in 1536 into Provence, which is the Braſil of France, and particularly into the territory of Marſeilles, an ancient colony of the Greeks. That Spaniſh captain was buried in his camp before Marſeilles, where he died of grief for undertaking the ſiege of that town ſo unadviſedly. See Mezeray on the year 1536.

(60) Marforii] This muſt be ſome ſatire of the time upon the pageantry of the cardinals mules being differently deck'd out and harnaſs'd, according to the ſolemnity of the days on which they appear in publick in their utmoſt magnificence. Marforio's ſtatue, 'tis well known, lies along on the ground in one of the courts of the ancient capitol. This is what's intended by cubantis Romæ. Marforio is here term'd a bachelor, whereas Paſquin is ſtil'd doctor [in the title of the book Rabelais juſt now made him the author of.] This is becauſe Marforio has not near ſo many libels affix'd to his ſtatue, as that of Paſquin has daily.

(61) The ſaid author's apology, &c.] What occaſion'd this ſort of proverb, that the pope's mule eats but at his hours, is not the obſtinacy of thoſe moody creatures; but ſome underſtand by it, that if becauſe a maſter may be immenſely rich, he ſhould be continually heaping favours on thoſe about him, it might cauſe him to be but ill ſerved by them. Marforio here lends his pen to ſome covetous eccleſiaſtick.

(62) Prog-

(62) Prognoſticatio quæ incipit, Silvii Triquebille, balata per M. N. Songecruſion.

(63) Boudarini epiſcopi de emulgentiarum profectibus, enneades novem, cum privilegio papali ad triennium & poſtea non.

(64) The ſhitabranna of the maids.

(65) The

(62) Prognoſticatio, &c.] L. 1. c. 20. note 5. m. le du C. gives an account of magiſter noſter Songecruſyon or Songecruſius, author of this facetious almanack. It is of a Gothic impreſſion, contains 4 leaves in 4to, is in French rhime, and ſhort ſtanzas 4 lines each. The title is, La prenoſtication de maître Albert Songecreux Biſcain. Somebody, m. du C. tells us, had wrote above 200 years ago at the bottom of that copy he ſaw, proclamatum menſe Decembri 1527. Harry Stephens mentions this almanack in his apology for Herodotus. The word ſongecreux means, a dull melancholy ſaturnine man; a ſleepy heavy-headed gull; a dreaming viſionary, always in a brown ſtudy, or the dumps.

(63) Boudarini --- enneades novem, &c.] ÆNEADES, the former tranſlator has it in large letters, as if it meant Virgil's Æneids. But it ſhould be enneades, a Greek word for nine, as here. The word emulgentiarum, which ſignifies the action of milking ſuch creatures as give milk, is here put for indulgentiarum, which among the biſhops is another way of milking their flock. Theſe indulgences, it is true, are abſolutely inſignificant, as Rabelais owns; but yet the profits of them are ſo very conſiderable, that he makes a volume thereof conſiſting of fourſcore and one books, i. e. nine enneades. As for the author bringing in the pope's privileges for three years only, that's as much as to ſay, the gain accruing from indulgences is a ſort of manna which rains only where, and how long, the pope pleaſes.

(64) The ſhitabrenna] Le chiabrena des pucelles. Rabelais, 'tis thought, banters the reſiſtance young women make to the firſt embraces of a man, as if it was

all

(65) The bald arſe of the widows.
(66) The cowle or capouch of the monks.
(67) The brimborions of the cæleſtine friars.
(68) The paſſage-toll of beggarlineſs.

(69) The

all a farce, a vinegar-face put on, affected nicety, and ſhitten-come ſhitery, for that's the meaning of the word chiabrena: chier is to ſh---e; bren is a Roüen word for a t---d. See more book i. ch. 10.

(65) The bald, &c.] This may be taken in two ſenſes: the decent one is an alluſion to the peak's hood of the widows, compared to the capuche of the monks mentioned in the next article: the former, generally of cloth or velvet, will in time loſe the nap and grow bare, as the buttocks of a monkey, and ſo too the latter by being often lifted up and let down.

(66) The cowle, &c.] Coqueluche has likewiſe two meanings; one is a cowle, and the other is a diſeaſe ſaid by ſome to be the hooping-cough. So Rabelais derides the monks cowle and their nocturnal devotions, which engendered coughs and catarrhs; and theſe coughs and catarrhs would no more quit them, than they quitted their cowles.

(67) The brimborions] Fond ſuperſtitious devotions mumbled over to one's ſelf. Preghiere ſenza attentione, ſays Oudin. Rabelais cenſures the extreme indevotion that then reign'd among the Celeſtines.

(68) The paſſage-toll of beggarlineſs] Le barraige de manducité. The true tranſlation whereof ſhould be the paſſage-toll, not of beggarlineſs, as ſir T. U. tranſlates it, but of guttling or gormondizing, from manducare to chew. (Mendicité is indeed beggarlineſs, from mendicare to beg.) Barraige is ſo term'd of the bar that ordinarily ſtands on the way wherein is payable this barraige, which is a ſort of tythe or contribution the begging monks ſubſiſt on at the expence of the public, in exacting their ſhare of whatever is conſumed in the place they happen to be in. Rabelais calls manducité the ſtate and condition of the mendicant friars, in regard to

the

(69) The teeth-chatter or gum-didder of lubberly luſks.

(70) The paring-ſhovel of the theologues.

(71) The drenching-horn of the maſters of arts.

(72) The

the ſtatue called Manducus [de manducare] the idol of the belly-devotees. To conclude; the alluſion from fratres manducantes to fratres mendicantes is originally Louiſa de Savoy's, mother to Francis I. It is taken from a manuſcript journal of that princeſs, and reported in pag. 151 of the proteſtant miniſter Drelincourt's anſwer to the landgrave Erneſtus; but le P. Minime, who communicated ſome extracts of that journal to Guichenon, did not think fit to furniſh him with this paſſage, nor ſome others.

(69) The teeth-chatter, &c.] A reflection on the voraciouſneſs and nakedneſs of voluntary beggars and other ſlothful idleſbies, that will rather ſtarve with cold and hunger, than work to get heat or meat. To conclude; Claquedent, in an ancient moral devout play ſo call'd, intituled, the crucifixion of Chriſt, is the name of one of the Roman ſoldiers that caſt lots on our Saviour's garment.

(70) The paring-ſhovel of the theologues.] La ratouere des theologiens, which ſhould be tranſlated the rat-trap of the theologues, though the word does ſignify a paring-ſhovel likewiſe, but can never mean ſo here. M. le du C. puts the queſtion, whether by this rat-trap the author may not mean the vow of celibacy made by the monks and Roman clergy, without foreſeeing the conſequences of ſuch an engagement; or whether it may not be only an alluſion to a certain rebus, which conſiders theſe gentlemen-ſhavelings as ſo many rats which devour the world? If the iniquity of men were as eaſily ſeen in categorical judgment, as we can diſcern flies in a milk-pot, the world had not been ſo eaten up with rats, ſays lord Suck-fiſt, in the beginning of the 12th chapter.

(71) The drenching-horn of the maſters of arts] L'embouchoir des maiſtres en arts. L'embouchoir m. du

Chat

(72) The ſcullions of Olkam the uninitiated clerk.

(73) Magiſtri N. Fripeſaucetis de grabellationibus horarum canonicarum, libri quadraginta.

(74) Cullebutatorium confratriarum, incerto authore.

(75) The

Chat ſays means a boot-laſt or boot-tree, and compares the forming of a young maſter of arts, to a boot-maker's forming a new boot, by putting it on the laſt, or tree. To which I ſhall add, that as Rabelais has very frequently more than one meaning in what he ſays; it may allude to the pouring learning into a young man's noddle, as a drenching-horn ſerves to convey a draught into a horſe's mouth; for embouchoir means a drenching-horn too.

(72) The ſcullions] The author ſeems here to rally ſome young ſcholars [ſcullions, marmitons in French] of the univerſity of Paris, who had no ſooner put on the penſioner's cap, but, without any further examination, boldly eſpouſed the ſentiments of Ockham, patriarch of the nominaliſts, againſt the ſubtle John Scot, who was patriarch of the realiſts, ſo called in oppoſition to the former.

(73) Magiſtri N. &c.] This garbling the canonical hours is nicely to ſift into them, to examine them minutely, &c. Thus the forty books, which one of our maſters of the old Sorbonne had publiſh'd on the ſcrupulous garbling the canonical hours, ſhould ſeem to teach the neceſſity of diving into all the myſteries of them, which would have been much to the tooth of this friar Lick-diſh, who would indeed ſay theſe prayers over, out of duty, while ſome other eccleſiaſtical gueſt might be cully enough literally to practiſe all its fine precepts out of devotion. Politianus canonicus Florentinus interrogatus, an legiſſet horas canonicas? dixit: Semel perlegi iſtum librum, & nunquam pejus collocavi tempus.

(74) Cullebutatorium, &c.] This book muſt be a new one, ſince it treats of the overthrow [culbut in French]

(75) The raſher of cormorants, or greedy gluttons.
(76) The rammiſhneſs of the Spaniards, ſupercoque-licanticked by friar Inigo.

French] of moſt of the religious fraternities, which happened in ſeveral countries, nobody knows how, at that time.

(75) The raſher, &c.] I know not what raſher means here; it is cabourne in the original, which, m. le du C. ſays, is that piece of cloth made oval-wiſe, worn by the capuchins during their noviciate; and by it the author means a ſort of ſtupidity in the novices of that order; and 'tis from theſe words that is derived the Italian capronaggine, which Ant. Oudin has rendered by that of lourdauderie; i. e. blockiſhneſs.

(76) The rammiſhneſs] This Title being in the Gothick edition of Rabelais 1534, ſix years before the inſtitution of the jeſuits was approved, or ſo much as their name known, nobody can ſay Rabelais had an eye to their ſociety, tho' grafted on all the ſects of monks both ancient and modern; which is the meaning of ſupercoque-lic-antiquee. It is much more likely that Ignatius being in 1528 at Paris, where he practis'd, and cauſed to be practis'd the ſpiritual exerciſes he had compos'd, Rabelais look'd on this refinement made by a Spaniard in matter of piety, as a pleaſant method to cure the world at once of its opinion that the Spaniards ſtunk no leſs, or were a whit more orthodox than the hypocrites or bigots of Berne, deſcended, like them, from the Goths and Saracens, who had for many ages lorded it in Spain: which Rabelais has expreſs'd in his way by the burleſque title of the rammiſhneſs [or frowzy ſmell] of the Spaniards ſupercoquelicantiqued by Frai Inigo. Rabelais, by this article, muſt have been the firſt man that ever took notice of this order [jeſuits.] Beza, in the 59th of his epiſtles, hath ſtrongly declaimed againſt the devout, but empty ſpeculations of the Spaniards, putting in the ſame ſcale Ignatius de Loyola and Michael Servetus: Utrumque, ſays he, ſuis vaniſſimis, inaniſſimis, Hiſpaniſſimis denique contemplationibus addictum.

(77) The

(77) The muttering of pitiful wretches.
(78) Poltroniſmus rerum Italicarum, authore magiſtro Burnegad.
(79) R. Lullius de batisfolagiis principum.
(80) Calibiſtratorium caffardæ, authore M. Jacobo Hocſtraten hereticometrâ.

(77) The muttering, &c.] He means the hypocriſy of whimpering pretenders to devotion, who while they are whining out their prayers think of nothing but the porridge-pot. [marmite ſignifies a porridge-pot, as well as marmiteux a whimperer.]

(78) Poltroniſmus] Stephen Brulefer (not Burnegad) a Franciſcan friar, and a doctor of Paris in Louis XI's time, publiſhed ſeveral ſermons, &c. He taught that neither the pope, nor councils, no, nor the church itſelf in a body, could eſtabliſh any new article of faith. He alſo condemned the meriting by works. On this account his brother doctors of Paris obliged him to fly for protection to Diether, archbiſhop of Mentz. It is perhaps on account of this theologue's zeal and reſolution, that Rabelais attributes to him the boldneſs of daring thus publickly to expoſe the falſe ſteps made 'till then, by ſo many princes who had puſillanimouſly ſubmitted to the pope's yoke. Though, upon ſecond thoughts, the author, perhaps, only rallies the catholick powers of Europe for letting the Italians ſo eaſily ſeize, and ingroſs the papacy to themſelves.

(79) Lullius] Rabelais calls by the name of batifolage, i. e. ridiculous occupation, the eager endeavours of ſeveral princes to find out the philoſopher's ſtone after Raymond Lully's time, who was reckon'd to have found it.

(80) Calibiſtratorium, &c.] I fancy this title may be thus conſtrued: The papers, writings, and evidences of the eccleſiaſtical hypocrites, by way of brief or inſtruction to James Hocſtraten, who was to take the meaſure and ſound the depth of a heretick that was fallen into his hands.

(81) Cod-

(81) Codtickler de magiſtro noſtrandorum magiſtro noſtratorúmque beuvetis, librî octo galantiſſimi.

(82) The crackarades of bulliſts, copiſts, ſcriveners, clerks, abbreviators, notaries and reporters, lately compiled by Regis.

(83) A perpetual almanack for thoſe that have the gout and the pox.

(84) Manera ſweepandi fornacellos, per mag. Eccium.

(85) The ſhable, or cimetar of merchants.

(86) The

(81) Codtickler, &c.] Chaultcouillonis de magiſtro beuvetis, &c. [for there is no ſenſe in beneventi nor beuventis, as ſome editions have it] the tippling-houſe (beuvetis] of our maſters the doctors of divinity of Paris, and elſewhere, and of ſuch as aſpire to become ſo, deſcribed by a maſter-rake, a grand whore-maſter.

(82) The crackarades] Petarades. The kicking, winching, yerking out behind, and farting gun-ſhot of bullifts, &c. It means the quirks, the rogueries, the qui-pro-quo's, the raſcally, villainous diſappointments people muſt expect that have to do with the various officers of the court of Rome. For here petarrades means neither more nor leſs than the Italian corregiata ſtaffilata, which means ſuch ſort of tricks and bites, in drawing up or ingroſſing a writing, as was committed in the agreement between the landgrave of Heſſe and the emperor Charles V, when the letter u was ſlip'd in for an n. Again, faire à quelqu'un la petarade, is to make a fool of one.

(83) A perpetual almanack] Res ipſa loquitur.

(84) Manera, &c.] Manera ramonandi fournelles per M. Eccium. Ramoneur is French for a chimney-ſweeper. Eccius, a German divine, and one of Luther's antagoniſts, is here ridiculed for having, in the ſtile of a chimney-ſweeper, written a piece wherein he defended, againſt Luther, the doctrine of purgatory.

(85) The ſhable, &c.] In the original, le poulemart des marchans, i. e. the tradeſman's packthread; for in

(86) The pleaſures of the monachal life.
(87) The hodge-podge of hypocrites.
(88) The hiſtory of the hobgoblins.
(89) The ragamuffianiſm of the penſionary maimed ſoldiers.
(90) The gulling fibs of commiſſaries.

(91) The

in Dauphiny, and the country of the Lyonnois, the tradeſmen and ſhop-keepers call, by the name of poulemart, the packthread they uſe in tying up their ſmall wares in petty parcels, which is far from the ſignification Oudin aſſigns to this word, namely a ſcymetar or hanger.

(86) The pleaſures, &c.] Les aiſes de la vie monachale. The eaſe, comforts, and conveniences of a lazy abbey-lubber's life.

(87) The hodge-podge of hypocrites] La galimaffrée des bigots. The olla podrida, or mingle-mangle of all the ſuperſtitions practiſed by bigots.

(88) The hiſtory of the hobgoblins] Below in l. 3. c. 23. Rabelais mentions a ſtory of [farfadetz] hobgoblins of Orleans, relating to the provoſt's wife there; and Sleidan takes notice of the ſame as a piece of notorious roguery of the cordeliers of Orleans.

The author generally calls all the mendicants by the name of farfadetz, becauſe he looks upon them as men that would upon occaſion be guilty of the ſame rogueries as the franciſcan friars, i. e. act their impious farce of mimicking ſprights, apparitions, and hobgoblins, called in ſome places farfadets, from fadus, which comes from fari.

(89) The raggamuffianiſm, &c.] La belliſtrandie des mille-ſoudiers. M. du C. interprets it, the miſerable pinching life of thoſe who have no way to grow rich, but by an extreme avarice. I rather think it may be conſtrued, eſpecially as beliſtre ſignifies a ſturdy beggar, the ſad ſhifts old maim'd ſoldiers are put to; for, mille-ſoudiers means ſuch ſoldiers as have only mille ſous [or 5 l. ſterling yearly penſion] to live upon, and no more.

(90) The gulling, &c.] Les hapeloudes des officiaux.

The

(91) The litter of treaſurers.
(92) The juglingatorium of ſophiſters.
(93) Antipericatametanaparbeugedamphicribrationes mendicantium.
(94) The periwinkle of ballad-makers.

(95) The

The fallacious exterior figure made by officials, chancellors of biſhops and others, ejuſdem farinæ.

(91) The litter, &c.] La bauduffe des threſoriers. Litter is one meaning of the word bauduffe, but I remember to have read ſomewhere, that it likewiſe ſignifies a gig, or caſting-top; and m. du C. confirms it, for he ſays, as the functions of the treaſurers of France [who are incredibly numerous, ſee Cotgrave] are neither frequent nor difficult to diſcharge, Rabelais aſſigns to theſe [moſt commonly un-employed] officers a top to whip, by way of amuſement; much-what upon the ſame footing as in l. 1. c. 38, he brings in the generals of the finances at Montpellier, who not knowing how to employ themſelves one day, when according to cuſtom they were aſſembled, fell to playing at muſs like little children.

(92) The juglingatorium, &c.] Badinatorium ſophiſtarum. By the ſophiſts, in the Rabelæſian ſtile, generally is meant the Sorboniſts. This title is a ſatire on the ſchool divinity, which the author look'd upon as a vain ſtudy and mere foolery, child's play, bamboozling amuſement [badinage.]

(93) Antipericatametanaparbeugedamphicribrationes mendicantium] It is in ſome editions merdicantium, which inclines m. du C. to think our author deſignates the phyſicians by the barbarous terms of their profeſſion.

(94) The periwinkle, &c.] Le limaſſon des rimaſſurs. This ſhould be engliſh'd, according to du C's note, a ſnail-like ſpitting, driveling, foaming or ſlavering [by which I ſuppoſe he means the frothy vain babble of paultry poets, in their playing upon words in their creeping, crawling, reptile rhimes.]

(95) The puſh-forward of the alchymiſts.
(96) The niddy-noddy of the ſatchel-loaded ſeekers, by friar Bindfaſtatis.
(97) The ſhacles of religion.
(98) The racket of ſwaggerers.

(99) The

(95) The puſh-forward, &c.] Le boutevent des alchymiſtes. The buttar vento of the Italians, ſignifies the wind's beginning to blow. Thus we are to underſtand the firſt effects of that madneſs, which puts the gentlemen of the bellows upon blowing the coal. If you ſpell it boutavant, bouter ſignifying pouſſer may allude to the fallacious hopes which puſh forward ſuch as hunt for the philoſopher's ſtone, which they tell me is, after all, but a brickbat.

(96) The niddy-noddy, &c.] La nicquenocque des queſteurs cababezacée par frere Serratis. It ſeems to have an eye to thoſe little deformed hump-back'd beggars, who niche or neſtle in the night in private houſes to do the maſter's work. As for Serratis, the name of this brother, or friar-beggar, it comes from ſerrer, to lock up faſt, and characterizes the true inclinations of a begging monk, to lock up whatever's given him. Laſtly, as for caba-bezacé, it is an adjective made up of cabas and bezace, and intimates to us that ſuch mumpers are uſed to put into their wallet [bezace] only part of what they catch; but that a certain baſket, or cabas, which lies hid within, ſerves to ſecrete for their dear ſelves alone many a good ſliver of what's beſtowed on them.

(97) The ſhackles, &c.] Les entraves de religion. The monaſtick vows, which nolens volens attach monks to the injunctions of religion, and to the rule they have embraced.

(98) The racket of ſwaggerers] La raquette des brimbaleurs. Brimbaler is the ſame as agiter, ſecouer: brimbaler les cloches, to ring, or ſet the bells a ringing. La raquette, as m. du C. ſays, is the grate [not unlike a racket] which hinders the monks from going to the nuns, with whom [could they but get to them] they would

(99) The leaning-ſtock of old age.
(100) The muzzle of nobility.
(101) The apes paternoſter.
(102) The crickets and hawks-bells of devotion.
(103) The pot of the ember weeks.
(104) The

would ring them another gueſs ſort of a peal, and with different bells from thoſe in the church-ſteeple. So thoſe words ſhould be tranſlated, the grate of the bell-ringers.

(99) The leaning-ſtock of old age] M. le du Chat ſays nothing to it, or of it.

(100) The muzzle of nobility,] La muſeliere de nobleſſe. Muſeliere, no doubt, ſignifies a muzzle, and ſo it does two or three things beſides. But Belon in his ſingularitez, &c. c. 35, will have it to mean the maſk or vizard worn by young ladies and women of quality. But here, ſays m. du C. la muſeliere particularly points at the muſing, dreaming, loundging life led by the French gentry in Rabelais time.

(101) The apes paternoſter] La patenoſtre du cinge, the old way, I ſuppoſe of ſpelling finge, from ſimia, an ape in Latin. The hypocriſy of outſide devotionaliſts. Properly we call by the name of the ape's paternoſter, an appearance of ſanctity, which ends in ſome ſignal roguery.

(102) The crickets and hawks-bells of devotion] Les grezillons de devotion. Cotgrave's dictionary, which, by the way, I find to have been the book chiefly conſulted by ſir T. U. ſays greſillon is a cricket, but Boyer ſays no ſuch thing. Hear what m. du C. ſays: Rabelais here alludes to the cuſtom of ſome ſuperſtitious people, when they ſay their paternoſters, to twiſt and twine the beads about their thumbs, juſt as the executioner does the grezillons or ſmall whip-cord, which he ties about the thumbs of ſuch as ſuffer the ordinary rack.

(103) The pot of the emberweeks] La marmite des quatretemps. A pun upon the ſubſtantive marmite, which ſignifies a ſeething-pot, and the adjective marmiteux,

(104) The mortar of the politick life.
(105) The flap of the hermits.
(106) The riding-hood of the penitentiaries.
(107) The

miteux, whimpering, whining. So it means the piteous, whimpering countenance put on by hypocrites, who would perſuade people that they have rigorouſly kept the faſt of the four ember-weeks.

(104) The mortar of the politick life] Le mortier de vie politicque. The capuche [or cowl, that part of a friar's habit which covers his head.] This capuche, like the ancient caps of preſidents, called mortiers, covers the eyes of thoſe who would be reckoned as dead [morts] to the world, i. e. politically dead, as the phraſe is.

(105) The flap of the hermits] Le mouſchet des hermites. Mouſchet, m. du C. ſays, comes from monachettus, a monkling, [as Mr. Dryden calls a young god, a godling.] Hermits are by their habit a diminutive ſort of monks; and at Metz, mouchet is an appellative for a little bird, they in other places call a ſparrow [moineau] becauſe of its colour and coat. It keeps altogether about walnut-trees: Cotgrave ſays, moineau ſignifies alſo, a novice; a young, or little monk.

(106) The riding-hood of the penitentiares] La barbute des penitenciers. The meaning of barbute Boyer's dictionary declares not, any more than that of above ſix hundred other words in theſe five volumes. Cotgrave ſays it is a riding-hood, as above: a montero, or cloſe hood, wherewith travellers preſerve their faces and heads from froſt-biting and weather-beating in winter. M. du C. who I perceive was well acquainted with Cotgrave's dictionary [though not one Engliſh gentleman in a hundred, ev'n of thoſe that are fond of the French tongue, know any thing of its real worth] m. du C. I ſay, concurs with Cotgrave in his deſcription of the barbute, and adds that this habit, made in faſhion of a domino, under which a prieſt may with impunity, and at eaſe laugh at all that is ſaid to him in confeſſion, ſuits rarely well with your penitentiaries [generally a parcel

(107) The trictrac of the knocking friars.

(108) Blockheadodus de vita & honeſtate bragardochiorum.

(109) Lyrippii ſorbonici moraliſationes, per m. Lupoldum.

(110) The

of ſly-boots] who thus prepare themſelves to hear, in a very cold church, the confeſſions of a multitude of people.

(107) The trictrac of the knocking-friars] Le trictrac des freres fraparts. Trictrac, a game at tables with dice, call'd ſo for no other reaſon, I ſuppoſe, but on account of the ſound and noiſe made by the continual motion of the dice, and ſo may allude to the buſtling, ſtirring life of the mendicants. But 'tis more likely that by the trictrac of the knocking-friars, Rabelais denotes the tran-tran [the knack, we call it] of the clauſtral life, which the maſters underſtand incomparably better than the novices. Frapart [from fraper to ſtrike] ſignifies in French, a good ſtrokeſman; a rare woman's man; a notable hair-beater [batre la laine, in French, to leacher it well.]

(108) Blockheadodus de vitâ & honeſtate bragardochiorum] It is in the original, Lourdaudus de vita & honeſtate bragardorum. Formerly in France, a man was called bragard that was ſtantingly dreſs'd, from the word bragues, ſhort and cloſe linen-breeches worn next to the thighs, as drawers or under-ſlops are worn now by ſome. The faſhion of theſe ancient bragues being laid aſide, together with the brayettes [codpieces] as indecent, becauſe both one and t'other did too viſibly mark out the place and ſhape of the parts that ought to be nameleſs, a man muſt be very unmannerly and rude to continue to juſtify the uſe of them; and for that reaſon Rabelais here brings in a lourdaud [i. e. a groſs unlick'd cub, a clowniſh unpoliſh'd jobbernole, for ſo lourdaud means] launching out in praiſe of thoſe bragues, and undertaking to revive the uſe of them.

(109) Lyrippii ſorbonici moraliſationes, per M. Lupoldum] Rabelais aſcribes to a German doctor, one Lupold

(110) The carrier-horſe bells of travellers.
(111) The bibbings of the tippling biſhops.

pold or Leopold, a treatiſe explaining all the myſteries of learning and piety contained in the ſhape, and throughout all the parts of the ancient doctorial hood, or ſorbonick liripion, ſo called from the Flemiſh lierepype; as if one ſhould ſay, a ſort of bagpipe deſcending from the head and hanging down on the ſhoulders. See Voſſius de vitiis ſermonis p. 238. and in the appendix p. 807. The authors of the Camb. dictionary call it liripoop. See there, under the words liripipium, cleropeplum, & epomis, what is ſaid of it by Skinner, Becman, Somner and others.

(110) The carrier-horſe bells of travellers] Les brimbelettes des voyageurs. It means the bawbles, gewgaws, and toys, which ſome of the travelling ſort of gentry load themſelves with. Brimbelette, m. du C. thinks, is deriv'd from the Italian bimba, which ſignifies a little miſs's doll.

(111) The bibbings of the tippling biſhops] Les potingues des eveſques potatifs. Potingues: Cotgrave does indeed interpret it tippling exploits. But to m. du C. the word potingues ſeems here to have a twofold ſenſe, as well as potatifs, a nickname alluding to portatif, an appellation formerly of a biſhop in partibus, or titular biſhop of a dioceſe, the revenue whereof was enjoyed by another. In this ſenſe, it may come from poting, which Cotgrave tells us, ſignifies broken pieces of metal, or of old veſſels mingled one with other, not capable of being gilt, and with which Rabelais may have meant that the bulls of ſuch prelates, who are always poor, were ſealed. As for the other ſignification, it is compoſed of pot and ting, which is the ſound made by drinking-glaſſes, when, in carouſing, people knock them againſt each other; and ſo Rabelais may have had a deſign to reproach the potative biſhops of his time, who were moſt of them ſorboniſts, with their diſſolute drunken way of living, altogether unbecoming men of their function.

(112) Tarrabalationes doctorum Colonienſium adverſus Reuchlin.

(113) The cymbals of ladies.

(114) The dungers martingale.

(112) Tarrabalationes, &c.] The hurly-burly, noiſe and uproar raiſed againſt Reuchlin by the theologues of Cologne. All this rout was owing to the avarice of one Pfefferkorn, a converted Jew, about the Hebrew books, all which, except the bible, that wicked man would have taken away from the Jews, to whom he afterwards would have ſold them again at a very dear rate. This being vigorouſly oppoſed [in 1510] by the learned and equitable Reuchlin, he brought upon his back all the theologues of Cologne, who removed the matter to Rome, and had him ſent thither, where, after an altercation of ten whole years, the affair was at laſt decided, to the utter confuſion of thoſe people who had plagued him ſo long.

(113) The cymbals of ladies] The irregular, wanton life of ſome ladies of quality.

(114) The dungers martingale] Before, in l. 1. c. 20. 'tis ſaid, all was done as they did appoint, only Gargantua doubted that they could not quickly find out breeches fit for his wearing [Janotus's] becauſe he knew not what faſhion would beſt become the ſaid orator, whether the martingale faſhion, wherein is a ſpunge-hole with a draw-bridge for the fundament, in order to dung the more eaſily; or the faſhion of the mariners, &c. This ſort of breeches, which was ſtill in uſe in Rabelais's time, took its name from the martegaux, the people of Martegue in Provence, who were the firſt inventors of it, and the author aſſigns them to ſuch guttlers and foul feeders as the pedant Janotus, becauſe theſe ſame martingale breeches having, behind, an opening covered with a piece of ſquare cloth, which moved up or down like a draw-bridge, perfectly well ſuited thoſe great eaters, who oftentimes can't untruſs other breeches faſt enough.

(115) Whir-

(115) Whirling-friſkorum Chaſemarkerorum, per fratrem Crackwoodloguetis.

(116) The clouted patches of a ſtout heart.

(117) The mummery of the robin-good-fellows.

(118) Ger-

(115) Whirling-friſkorum, &c.] Virevouſtorium naquetorum per E. Pedebilletis. The veering, whirling friſking tricks of the Capuchins and Cordeliers, reduced into an art by an arrant foot-trotter of their order. Naqueter is to dance attendance, or follow great men's levees, as the Capuchins go from door to door mumping, and uſing a thouſand (vire-voutes) ſhifts to pick up whatever comes in their way to cram the gut. The paſſe-partout of the Jeſuits, printed in 1607, p. 33. ſpeaks of the Capuchins as a ſort of people:

Deſquels la troupe vagabonde
Ne s'attache point en ce monde
A quelque certain ratelier:
Et, marmiteuſe ne s'arreſte
Qu' aux vire-vouſtes de ſa queſte.
Faiſant ſon dos ſon grenier.

Who, in this world, a vagrant pack,
Confine themſelves to no one rack,
But make a garner of their back.
In tricks of mumping they abound,
Ferret about from ground to ground,
Still VEERING, VAULTING, whirling round.

(116) The clouted, &c.] The old patch'd ſhoe of a merry heart. Les bobelins de franc courage. An encomium on coblers who ſing at their work.

(117) The mummery of the robin-good-fellows.] La mommerie des rabatz & lutins. What we call hobgoblins, or raw-head and bloody-bones, is called rabatz in the provinces of Anjou, Poitou, Saintonge and Normandy. So rabaſter ſignifies to make a thundering noiſe as ſpirits do. Now hear what it is to thunderize it, as ſpirits that haunt a houſe are uſed to do. The franciſcan friars of Amboiſe, ſays Menage, had formerly a

(118) Gerſon de auferibilitate papæ ab eccleſia.

(119) The

cuſtom, towards the end of lent, to diſpoſe a great quantity of ſmall flint-ſtones upon ſeveral boards over the wooden ceiling of their church; and on aſh-wedneſday, as ſoon as the deacon had pronounced, in ſinging our Saviour's paſſion, the words at which every one uſes to fall on their faces, ſome of the novices, who were ordered beforehand to hold themſelves ready for that purpoſe over the cieling, turned theſe boards over, one after another; ſo that the ſtones, falling thus on all ſides of the cieling, made a prodigious rumbling, and this was called le rabaſt des cordeliers. This is the cuſtom which Rabelais calls mummery. See Men. dict. etym. at the word rabeter.

(118) Gerſon de auferibilitate papæ ab eccleſia] The learned John Gerſon, a celeſtin monk, doctor of Sorbonne, and chancellor of the univerſity of Paris, had been deputed in 1414 to the council of Conſtance. There, having taken notice of the obſtinacy of the two antipopes, Gregory and Benedict, in maintaining themſelves in the papacy againſt John XXII or XXIII, under colour that this laſt was upon the point of being degraded, he took occaſion to publiſh a treatiſe with this title: De auferibilitate papæ ab eccleſia. In order to know what the author's drift was, whether to maintain this point, viz. that the church may, or can ſubſiſt without a pope, or only to prove that for the good of the church, and to put a ſtop to the ſchiſm which had divided it for 40 years, the council, at that time lawfully aſſembled, had a right to depoſe a pope canonically elected; in order, I ſay, to know this, you muſt yourſelf read Gerſon's book. Mean while, 'twill not be amiſs to let you know that Pâquier is one of thoſe who will have it that Gerſon wrote his book only to prove the latter point; and no other; but take this along, that he who calls Rabelais a Lucianiſt, under the name of a certain author, who, in his time dared to judge otherwiſe of the learned Gerſon, did not know that this very opinion, which he denies Gerſon to have held, having been even in Gerſon's own

time

(119) The catalogue of nominated and graduated perſons.

time maintained in the face of the Sorbonne by maſter John de Gigencourt, did paſs, and was followed by an edict, by virtue whereof France, for three years together, made a ſhift without any pope at all; nor did ſhe begin again to own any pope before Alexander V. See Froiſſart vol. IV. c. 59, 61 and 67. Monſtrelet vol. I. c. 30. 43 and 52. and Innocent Gentillet's pref. to pt. 2d. of his anti-machiavil.

(119) The catalogue, &c.] La ramaſſe des nommez & graduez. Ramaſſe does by no means ſignify a catalogue, but a wheel-barrow. Hear m. du. C. It is not enough that an univerſity ſhall have nominated one of its members to any benefice which appertained to the graduates, even by the pragmatic ſanction, and afterwards by the concordat; neither was it ſufficient for the graduate to aſk the benefice of him who had the collating it. [See Duaren. de ſacr. eccl. miniſteriis, l. 5. c. 13.] No, the moſt difficult part of all was ſtill to come, and that was for the nominee to come at his bulls, which, before the eſtabliſhing of bankers by the court of Rome in certain cities, the party was forced to travel to Rome for, in propriâ perſonâ; and it not being poſſible to do this, without being conveyed down the ſteep and ſlippery places in Piedmont (now I uſe Cotgrave's words) in a ramaſſe (a kind of high ſled or wheel-barrow) Rabelais coins this title of a book, which he calls the wheel-barrow of graduates. To confirm this, Nicot, the ſame who publiſh'd a dictionary, and was likewiſe an ambaſſador (from France) to the court of Portugal, from whence, during his reſidence, he ſent into France the firſt tobacco that was ever ſeen there, from him called Nicotiana (herba); this ſame Nicot, I ſay, tells us, that people being obliged to gather themſelves up (ſee ramaſſer) upon rameaux, or branches of trees, in deſcending the Alps, thence comes Rabelais's ramaſſe des nommez & graduez.

(120) Jo. Dytebrodij de terribilitate excommunicationis, libellus acephalos.

(121) Ingenioſitas invocandi diabolos & diabolas, per m. Guingolphum.

(122) The gallimaufry of the perpetually begging friars.

(123) The

(120) Jo. Dytebrodij, &c.] Rabelais calls by the name of libellus acephalos, i. e. a little pamphlet without a title, a treatiſe of papal excommunications and their terrible conſequences: and he attributes this book to a German, becauſe that nation, which in former times had felt the dreadful effects of more than one emperor being excommunicated, had, in his time, almoſt wholly ſeperated themſelves from the communion of the pope, who for that reaſon had cut them off from the Roman church, of which he is the head.

(121) Ingenioſitas, &c.] The legend of St. Gengoulf ſays, this man had ſo brawling a wife, that he, conceiving it to be properly the buſineſs of heaven to deliver him from the continual clamours of this woman, begg'd of the almighty, that for the time to come every injurious (billinſgate) word ſhe ſhould offer at uttering, might be ſo many farts iſſuing out of her mouth. I don't remember whether his prayer was heard or no; perhaps not; and ſo this diſappointment might put him upon trying another method, that of imploring the aid of the infernal powers. The name of Gengoulf ſhews the man to be a German, and in all times the Germans have wrote upon the ſubject of the black art. Naudæus mentions a German, one Gingolphus, whoſe philoſophical works were almoſt the only ones that had the vogue in France before the reſtoration of polite learning.

(122) The gallimaufry, &c.] In the original, it is Le hoſchepot des perpetuons. The word perpetuons Cotgrave does indeed interpret the perpetually begging friars, as ſir T. U. has it. M. du Chat's interpretation likewiſe ſeems to reſtrain this to begging friars: but I ſhould think the word perpetuons may be extended to all (popiſh) eccleſiaſticks, ſecular or regular, who perpetuate them-

(123) The morris-dance of the heretics.
(124) The whinings of Cajetan.
(125) Muddiſnowt doctoris cherubici de origine rough-

themſelves, or are perpetuated, like other communities who never die. Gens æterna, in qua nemo naſcitur, ſays Pliny (l. 5. c. 17.) of certain hermits dwelling in the deſerts of Paleſtine. Suppoſe we engliſh'd perpetuons by church perpetuitants.

(123) The morris-dance of the heretics] La moriſque de hereticques. The morris (rectiùs mooriſh) dance of the heretics, means neither more nor leſs than the puniſhment of the halter, which, in Rabelais's time, was particularly appropriated to the Lutherans, who, after two or three jerks, were let fall into a fire kindled at the foot of the gibbet. This is properly the mooriſh dance the author hints at. The Moors intermingle their ſports and dances with grimaces, and dangerous jumpings, called alſo moriſques, when introduced into the French dances and publick ſhows; and it is with a view to this likewiſe, that Rabelais here introduces a moriſque dance, which he aſcribes to the pretended heretics of his time, becauſe they had the hue of Moors, and made hideous grimaces and horrible diſtorſions, as well as convulſive twitchings, as they were hanging and burning according to the cuſtom of thoſe days.

(124) The whinings, &c.] Les henilles de Gaïtan. Which means, according to Sr. T. U. the whinings; according to Cotgrave (under the word anilles) crutches for impotent perſons; but according to m. du Chat, old wives tales (anilia, from anus) or elſe, ſtill according to du C. it may mean guenilles, rags, and tatterdemallion fragments; in either of which two laſt ſenſes Rabelais may have intended the opuſcula (ſmall pieces) publiſh'd by friar Thomas de Vio, afterwards cardinal Caïton (for Gaïeta and Caïeta is Cajeta) printed all together in 1511, and by him dedicated to Nicholas cardinal of Fieſque.

(125) Muddiſnowt, &c.] Moillegroin doctoris cherubici de origine patepelutarum, & torticollorum ritibus, lib. ſeptem. They were wont to call cherubical and illu-

rough-footedarum & wry-neckedorum ritibus, libri ſeptem.

(126) Sixty-nine fat breviaries, or breviars.

minated certain ancient ſcholaſtick doctors, of whoſe ſanctity and great underſtanding the people had ſo high an opinion, that they looked upon them as ſo many angels and cherubims. Now cherubims being painted with red fiery faces, people uſed to call, by way of deriſion, cherubical and illuminated doctors, certain notable good fellows among the old Sorboniſts, who owed the carbuncular richneſs of their phyz to their continual drinking. It is under colour of theſe two different kinds of illuminations and burniſhings, that our author rubs up a certain cherubical doctor, whom he calls, not muddy ſnout, but wet ſnout, mouille-groin, the better to expreſs this doctor's frequent lifting his hand to his head, or wetting his wind-pipe, as we ſay. The hairy-pawd, pates-pelües, or papelus, as Fontain calls them, are the cordeliers, on account of the Jacob-like hypocriſy they are charg'd with, and the (torticollis) wry-neck'd are the ſame cordeliers; for that, in order to imitate the agonies of our Saviour upon the croſs, they hang their heads down on one ſhoulder, as if they were juſt giving up the ghoſt through exceſſive faſtings and macerations (mortifications.)

(126) Sixty-nine fat breviaries] Soixante & neuf breviaires de haulte greſſe. Rabelais laughs at St. Victor's library, for having in it almoſt as many breviaries, maſs-books, ſervice-books, worn out, rubb'd and thumb'd, as any other ſort of books all together. That there were ſo many old breviaries is no wonder, if we conſider it as the library of a large and ancient religious community; and as to their being ſo very greaſy, de haulte greſſe, the library being founded 4 or 500 years ago, it is impoſſible, among ſuch a multitude of ſervice-books belonging to the houſe, but there muſt be ſome very greaſy and fat, ſince they were uſed every day in the abbey and church.

(127) Th

(127) The night-mare of the five orders of beggars.
(128) The ſkinnery of the new ſtart-ups extracted out of the fallow butt, incornifiſtibulated upon in the ſumma angelica.

(129) The

(127) The night mare, &c.] Le godemarre des cinq ordres des mendiens. Godemarre ſometimes means the huge, gulchy tun-belly'dneſs of theſe ſame mendicant monks of all orders, who do curios ſimulare, and bacchanalia vivere; in this caſe, godemarre is quaſi gogue mare, changing, as in the word godelureau the (g) into (d): now gogue, ſays Cotgrave, is a ſheep's paunch, and mare comes from major. Thus, Feneſte, l. 4. c. 13. Il y a un Godemard Eſpagnol, qui ſe fait porter à la proceſſion dans une chaire percée, & va conchiant tout les myſteres de ſes fumees. There is a big-belly'd Spaniard carry'd at the proceſſion, ſitting on a cloſe-ſtool, and bewraying the whole myſtery with his fumetts, i. e. dung and excrements. Again; I have ſeen Spaniards in a wheel-barrow-like coach airing their tub of guts, godemarre, &c. The word godemarre ſignifies likewiſe that period of time, viz. the beginning of night, when the monks chaunt the anthem Gaude Maria virgo; and ſometimes godemarre ſignifies the ſame as la cochemare, the night mare, a diſeaſe of the ſpleen; an oppreſſion of the ſtomach by vapours in one's ſleep; call'd peſadilla by the Spaniards, from peſar, to be ponderous; and by the Italians, incubo, from in and cubare. Wherefore, ſince godemare and cochemare are oftentimes ſynonimous, and that in this chapter Rabelais is continually levelling his ſhot at the monks, eſpecially the mendicants, and that in chap. 6. of thePantagruelian prognoſtication, cochemare manifeſtly comes from calcare mares, to tread the males; it is highly probable, that in the title above, he taxes the five orders of mendicants with boy-loving, pæderaſty, prepoſterous venery, molly-iſm.

(128) The ſkinnery, &c.] La pelleterie des tirelupins, extraicte de la botte fauve incornifiſtibulée en la ſomme angelique. This title only treats of the manner how to ſkin your hereticks, pellis ſignifying the ſkin of a beaſt

(129) The raver in caſes of conſcience.
(130) The fat belly of the preſidents.

(131) The

ſay'd off, whence our word pelt; to ſkin them, I ſay, before they are dead, and make them chanter, ſqueak, 'feſs, as our cant word is, and this according as it is taught in the ſumma of Thomas Aquinas, who, I think, ſhould be called the diabolical, not angelical doctor; according likewiſe as it was practiſed upon the ſaid hereticks by covering their legs, before they burned them, only by way of torture, with a ſort of buſkin or boot of parchment, which, being brought cloſe to a fire, ſhrivels up; and this, being drawn upon the leg as tight as poſſible, muſt cauſe an inexpreſſible pain. We read in chap. 24 of the apology for Herodotus, that a white-fryar, one John de Rome, who ſtil'd himſelf inquiſitor of the hereticks of Provence, was wont, in examining any perſon ſuſpected of hereſy, to put on him or her the boots, and he himſelf would fill them with boiling greaſe, which was a ſure means to make the ſufferer leave his ſkin and hair in the boot. He continued to exerciſe this cruelty on the poor Vaudois or Turlupins [ſee this word explained elſewhere] of Cabrieres and Merindol, till the year 1544, when thro' the fear of being ſo tortur'd, as was the king's deſign they ſhould be, they ſought an aſylum in Avignon. See Bez. eccl. hiſt. in 1544.

(129) The raver, &c.] Le ravaſſeur des cas de conſcience. Such as have read the voluminous works of Sanches, and other caſuiſts, need not be told how idly theſe authors were forced to talk; how they were forced to dream and dream again, revaſſer, to be able to coin all thoſe frivolous, dangerous, and ſcandalous queſtions, which thoſe books are full of.

(130) The fat belly of the preſidents] La bedondaine des preſidents. From bedon and bedondon, onomatopeias ſignifying a drum, are derived bedaine and bedondaine, to ſignify the belly, that part of it, ſays Cotgrave, which is between the navel and the privities, the paunch, becauſe of its reſemblance to a drum. Thus the bendondaine of preſidents, is the replete, out-ſtrutting belly of thoſe gentlemen,

(131) The baffling flowter of the abbots.

(132) Sutoris adverſus quendam qui vocaverat eum fripponatorem, & quod fripponatores non ſunt damnati ab eccleſia.

(133) Cacatorium medicorum.

(134) The

tlemen, either with regard to the double portion they have in the macaroons, [junkets, ſee more of this elſewhere] or becauſe they, not arriving to their employment, but by a gradation through other offices of judicature, are ſuppos'd to have doubly fatten'd themſelves by their trade.

(131) The baffling, &c.] Le vietdazouer des abbez. Whether vietdazouer comes from viſo di aſino, face of an aſs, aſs's countenance, or whether here, as is moſt probable, Rabelais gives this word another origin, mentula aſini; we may in either caſe ſee he held the abbots in his time in no better eſteem than Verville, ſince him, has done a certain biſhop whom he dares not name, but whom he calls grand viedaze, an old ſcoundrel, metaphorically, though literally an aſs's touch-tripe.

(132) Sutoris, adverſus quendam qui, &c.] This is plainly meant of Peter Sutor, a carthuſian, who, to an apology wherein he was mal-treated by Eraſmus, oppoſed a counter-apology. Beſide two books which he wrote of the way of living of the carthuſians, he had, before that, compoſed a treatiſe de tralatione bibliæ, & novarum reprobatione interpretationum; which, no doubt, having brought upon him ſome ſevere reflections on the part of Eraſmus, the author, in the volume aſcrib'd to him by Rabelais, repels them by ſhewing that in that work of his he only follow'd and defended the principles of the Roman church. As for Sutor's maintaining, in the ſame work, that the church did not condemn knaves and ſharpers, it is a cutting ſtroke Rabelais gives thoſe who ſay the church has power to diſpenſe with the obſervation of the moral law.

(133) Cacatorium medicorum] In chap. 5 of this book Rabelais ſays of phyſicians, they ſmell of clyſters, like ſo many old devils. Here we have him again expreſſing

(134) The chimney-ſweeper of aſtrology.
(135) Campi clyſteriorum per § C.
(136) The bumbſquibcracker of apothecaries.
(137) The kiſs-breech of chirurgery.
(138) Juſtinianus de white-leperotis tollendis.

preſſing his raillery in much the ſame manner againſt thoſe of his own profeſſion.

(134) The chimney ſweeper, &c.] Le rammonneur d' aſtrologie. The aſtrologers are generally, with their teleſcopes, ſometimes up, ſometimes down, now high, now low, in their obſervatories, as the chimney-ſweepers are with their long poles in the chimnies.

(135) Campi, &c.] Campi clyſteriorum per § C. This per § C. means per Symphorianum Champerium, or, as he was pleaſed ſometimes to call himſelf, Campegium. This Symphorian Champier, of whoſe writings we have divers and ſundry ſorry books, has intitul'd two or three of them, campi, in alluſion to his name. Of this number is campi clyſteriorum, taken notice of by Geſner in leaf 606 of his bibliotheque, printed at Zurich 1545.

(136) The bumſquibcracker of apothecaries] Le tirepet apoticaires. Their ſquirt or ſyringe. The original means, not their tooth-drawing inſtrument, but their fart-drawing one: the clyſter-pipe.

(137) The kiſs-breech of chirurgery] Le baiſecul de chirurgie. M. du. C. explains this by l'attouchement du derriere; the feeling or touching of the poſteriors: for, in French, they ſay of two beams that touch, they kiſs each other.

(138) Juſtinianus de white-leperotis tollendis] Juſtinianus de cagotis tollendis. In l. 3. c. 8, he ſays, this ſtirr'd up the valiant Juſtinian, l. 4. de cagotis tollendis, to collocate his ſummum bonum in braguibus & braguetis. This is thought to allude to the title de caducis tollendis, a law of Juſtinian's; but I rather take it to be an alluſion to a law of the ſame emperor de validis mendicantibus, of ſturdy beggars, among whom Rabelais would have it underſtood that Juſtinian comprized the mendicant monks. This at leaſt is Agrippa's ſentiment in his vanity of the ſciences, chap. de mendicitate, which is the 65th.

Anti-

Antidotarium animæ.

(139) Merlinus Coccaius de patria diabolorum.

Of which library ſome books are already printed, and the reſt are now in the preſs, in this noble city of Tubingen.

(139) Merlinus, &c.] Theophilus Folengio, who under the name of Merlinus Coccaius has written verſes in the macaronick ſtile [mock-verſes, made up of broken Latin, &c. and a confuſed huddle of many pleaſant things like macaroons] was a benedictine monk, a native of Mantua, and died very old in 1544, but never publiſhed any book intituled De patria diabolorum. It is true, Merlin Cocaie, in the epiſtle which under the name of magiſter Aquarius Lodola he addreſſes ad illuſtrem dominum Paſſarinum, ſays he had compoſed five books de ſtancijs diabolorum; or, as he explains himſelf afterwards, quinque libros de inferno: but we muſt take this along with us; he declares, ſome lines after, that he had joined them to the preceding, which treated of Baldus's exploits, where he gives to underſtand, that having at firſt made 20 macaronicks, which, as appears by the epiſtolium colericum, had been publiſh'd without his privity, he had ſince augmented them with five more, intitul'd, de ſtancijs diabolorum, becauſe, though the deſcription of hell properly begins not till the 23d book, yet 'tis certain, that that deſcription is prepared at the 20th, where Baldus forms a reſolution to viſit the devil's country. In the 21ſt, he looks for the way thither, and finds it; in the 22d, he purſues it; and at length, in the 23d, he arrives on the ſpot. Some reckon five books of Merlin Cocaie de patria diabolorum; others, Menage for one, reckons but three: they are both in the right, tho' in different reſpects, as we have ſhewn. To conclude; as for Rabelais's ſaying, as he does above, that part of the books of this catalogue are now actually at the preſs at Tubingen, it muſt be underſtood of the moſt ſatirical of them, which could not be printed any where but in a ſtanch proteſtant univerſity.

CHAP.

CHAP. VIII.

How Pantagruel, being at Paris, received letters from his father Gargantua, and the copy of them.

PAntagruel ſtudied very hard, as you may well conceive, and profited accordingly: for he had an excellent underſtanding, and notable wit, together with a capacity, in point of memory, equal to the meaſure of twelve oil budgets, or buts of olives. And as he was there abiding one day, he received a letter from his father in manner as followeth:

Moſt dear ſon,

'Amongſt the gifts, graces, and prerogatives, 'with which the ſovereign plaſmator God almighty 'hath endowed and adorned humane nature from 'the beginning, that ſeems to me moſt ſingular and 'excellent, by which we may in a mortal eſtate at- 'tain to a kind of immortality, and in the courſe of 'this tranſitory life perpetuate our name and ſeed, 'which is done by a progeny iſſued from us in the 'lawful bonds of matrimony; whereby, that, in 'ſome meaſure, is reſtored unto us, which was 'taken from us by the ſin of our firſt parents; to 'whom it was ſaid, that becauſe they had not 'obeyed the commandment of God their crea- 'tor, they ſhould die, and by death ſhould be 'brought to nought that ſo ſtately frame and plaſma- 'ture, wherein the man at firſt had been created. 'But by this means of ſeminal propagation, there 'continueth in the children what was loſt in the pa- 'rents, and in the grand-children that which periſh-

'ed

'ed in their fathers, and ſo ſucceſſively until the day
'of the laſt judgment, when Jeſus Chriſt ſhall have
'rendered up to God the Father his kingdom in a
'peaceable condition, out of all danger and conta-
'mination of ſin: for then ſhall ceaſe all generations
'and corruptions, and the elements leave off their
'continual tranſmutations; ſeeing the ſo much
'deſired peace ſhall be attained unto and enjoyed,
'and that all things ſhall be brought to their end
'and period. And therefore, not without juſt and
'reaſonable cauſe, do I give thanks to God my ſa-
'viour and preſerver, for that he hath enabled me
'to ſee my bald old age reflouriſh in thy youth:
'for when at his good pleaſure, who rules and go-
'verns all things, my ſoul ſhall leave this mortal ha-
'bitation, I ſhall not account myſelf wholly to die,
'but to paſs from one place unto another: conſider-
'ing that in and by thee, I continue in my viſible
'image living in the world, viſiting and converſing
'with people of honour, and other my good friends,
'as I was wont to do. Which converſation of
'mine, although it was not without ſin (becauſe we
'are all of us treſpaſſers, and therefore do continual-
'ly (1) beſeech his divine majeſty, to blot our tranſ-
'greſſions out of his memory) yet was it, by the help
'and grace of God, without all manner of reproach
'before men. Wherefore if thoſe qualities of the
'mind but ſhine in thee, wherewith I am endowed,
'as in thee remaineth the perfect image of my body,
'thou wilt be eſteemed by all men to be the perfect
'guardian and treaſure of the immortality of our
'name: but if otherwiſe, I ſhall truly take but ſmall
'pleaſure to ſee it, conſidering that the leſſer part of
'me, which is the body, would abide in thee; and
'the beſt, to wit, that which is the ſoul, and by
'which our name continues bleſſed amongſt men,

(1) He means the Lord's prayer.

'would

'would be degenerate and baſtardized. This I do 'not ſpeak out of any diſtruſt that I have of thy vir- 'tue, which I have heretofore already tried; but to 'encourage thee yet more earneſtly to proceed from 'good to better. And that, which I now write unto 'thee, is not ſo much that thou ſhou'dſt live in this 'virtuous courſe, as that thou ſhould'ſt rejoice in 'ſo living, and, having lived, chear up thyſelf with 'the like reſolution in time to come. To the proſe- 'cution and accompliſhment of which enterpriſe 'and generous undertaking, thou may'ſt eaſily re- 'member how that I have ſpared nothing, but have 'ſo helped thee, as if I had had no other treaſure in this 'world, but to ſee thee once in my life compleatly 'well bred and accompliſhed, as well in virtue, ho- 'neſty, and valour, as in all liberal knowledge and 'civility: and ſo to leave thee after my death, as a 'mirror, repreſenting the perſon of me thy father; 'and if not ſo excellent, and ſuch indeed as I do wiſh 'thee, yet ſuch in deſire.

'But although my deceaſed father, of happy me- 'mory, Grangouſier, had bent his beſt endeavours 'to make me profit in all perfection and political 'knowledge, and that my labour and ſtudy was fully 'correſpondent to, yea, went beyond his deſire; ne- 'verthelefs, as thou may'ſt well underſtand, the 'time then was not ſo proper and fit for learning as 'it is at preſent, neither had I plenty of ſuch good 'maſters as thou haſt had: for that time was dark- 'ſome, obſcured with clouds of ignorance, and ſa- 'vouring a little of the infelicity and calamity of the 'Goths, who had, wherever they ſet footing, de- 'ſtroyed all good literature, which in my age hath 'by the divine goodneſs been reſtored unto its former 'light and dignity, and that with ſuch amendment 'and increaſe of knowledge, that now hardly ſhould 'I be admitted unto the firſt form of the little gram- 'mar ſchool-boys: I ſay, I, who in my youthful

'days

'days was (and that juſtly) reputed the moſt learn-
'ed of that age. Which I do not ſpeak in vain-boaſt-
'ing, although I might lawfully do it in writing un-
'to thee, by the authority of Marcus Tullius, in his
'book of old age, and the ſentence of Plutarch, in
'the book, intitled, How a man may praiſe himſelf
'without envy: but to give thee an emulous encou-
'ragement to ſtrive yet farther.

'Now it is that the minds of men are qualified
'with all manner of diſcipline, and the old ſciences
'revived, which for many ages were extinct; now
'it is, that the learned languages are to their priſtine
'purity reſtored, viz. Greek (without which a man
'may be aſhamed to account himſelf a ſcholar) He-
'brew, Arabick, Chaldean, and Latin. Printing
'likewiſe is now in uſe, ſo elegant, and ſo correct,
'that better cannot be imagined, although it was
'found out in my time but by divine inſpiration; as
'by a diabolical ſuggeſtion, on the other ſide, was
'the invention of ordnance. All the world is full of
'knowing men, of moſt learned ſchool-maſters, and
'vaſt libraries; and it appears to me as a truth, that
'neither in Plato's time, nor Cicero's, nor Papi-
'nian's, there was ever ſuch conveniency for ſtudy-
'ing, as we ſee at this day there is. Nor muſt any
'adventure henceforward to come in publick, or re-
'preſent himſelf in company, that hath not been
'pretty well poliſhed in the ſhop of Minerva. I ſee
'robbers, hangmen, free-booters, tapſters, oſtlers,
'and ſuch like, of the very rubbiſh of the people,
'more learned now, than the doctors and preachers
'were in my time.

'What ſhall I ſay? The very women and children
'have aſpired to this praiſe and celeſtial manna of
'good learning: yes, ſo it is, that at the age I am
'now of, I have been conſtrained to learn the Greek
'tongue, which I (2) contemned not like Cato, but

(2) Contemn'd, &c.] See Plutarch in the life of Cato the cenſor.

had

'unto him, ſo that thou may'ſt never be ſeparated 'from him by thy ſins. Suſpect the abuſes of the 'world: ſet not thy heart upon vanity; for this 'life is tranſitory, but the word of the Lord en-'dureth for ever. Be ſerviceable to all thy neigh-'bours, and love them as thyſelf: reverence thy 'præceptors; ſhun the converſation of thoſe whom 'thou deſireſt not to reſemble, and receive not in 'vain the graces which God hath beſtowed upon 'thee. And when thou ſhalt ſee that thou haſt at-'tained to all the knowledge that is to be ac-'quired in that part, return unto me, that I may 'ſee thee, and give thee my bleſſing before I die. 'My ſon, the peace and grace of our Lord be 'with thee. Amen.

From Utopia, the 17th day
of the month of March.

Thy father GARGANTUA.

Theſe letters being received and read, Pantagruel pluck'd up his heart, took a freſh courage to him, and was inflamed with a deſire to profit in his ſtudies more than ever: ſo that if you had ſeen him, how he took pains, and how he advanced in learning, you would have ſaid that the vivacity of his ſpirit, amidſt the books, was like a great fire amongſt dry wood; ſo active it was, vigorous, and indefatigable.

CHAP. IX.

How Pantagruel found Panurge, whom he loved all his life-time.

ONE day as Pantagruel was taking a walk without the city, towards St. Anthony's abby, diſcourſing and philoſophating with his own ſervants, and

and ſome other ſcholars, he met with a young man of a very comely ſtature, and ſurpaſſing handſome in all the lineaments of his body, but in ſeveral parts thereof moſt pitifully wounded; in ſuch bad equipage in matter of his apparel, which was but tatters and rags, and every way ſo far out of order, that he ſeemed to have been fighting with maſtiff-dogs, from whoſe fury he had made an eſcape; or, to ſay better, he looked, in the condition wherein he then was, like an apple-gatherer of the country of Perche.

As far off as Pantagruel ſaw him, he ſaid to thoſe that ſtood by, Do you ſee that man there, who is coming hither upon the road from Charenton-bridge? By my faith, he is only poor in fortune; for I may aſſure you, that by his phyſiognomy it appeareth, that nature hath extracted him from ſome rich and noble race, and that too much curioſity hath thrown him upon adventures, which poſſibly have reduced him to this indigence, want, and penury. Now as he was juſt among them, Pantagruel ſaid unto him, Let me intreat you, friend, to ſtop here a little, and anſwer me to that which I ſhall aſk you, and I am confident you will not think your time ill beſtowed: for I have an extreme deſire (according to my ability) to give you ſome ſupply in this diſtreſs wherein I ſee you are; becauſe I do very much commiſerate your caſe, which truly moves me to great pity: therefore, my friend, tell me, who you are? whence you come? whither you go? what you deſire? and what your name is? The companion anſwered him in the German tongue thus:

Iunker, gott geb euch gluck und hiel zuvor. Lieber yunker, ich las euch wiſſen das daihr mich von fragt, iſt ein arm und erbamlich ding, und wer viel darvon zu ſagen, welches euch verdruſſig zu horen und mir zu erzelen, wer, wiewol die poeten und oratorn vortzeiten haben geſagt in ihren ſpruchen

und

und ſentenzen, das die gedecktnus des ellends und armuts vorlangſt erlitten iſt ein groſſe luſt. My friend, ſaid Pantagruel, I have no ſkill in that gibberiſh of yours; therefore, if you would have us to underſtand you, ſpeak to us in ſome other language! Then did the drole anſwer him thus:

(1) Albarildim gotfano dechmin brin alabo dordio falbroth ringuan albaras. Nin porthzadikin almucatin milko prin alelmin en thoth dalheben enſouim: kuthim al dum alkatim nim broth dechoth porth min michais im endoth, pruch dalmaiſulum bol moth danfrihim lupaldas im voldemoth. Nin hur diavoſth munarbotim dalgouſch pulfrapin duch im ſcoth pruch galeth dal Chinon, min foulchrich al conin butathen doth dal prin. Do you underſtand none of this, ſaid Pantagruel to the company? I believe, ſaid Epiſtemon, that this is the language of the antipodes, and ſuch a hard one, that the devil himſelf knows not what to make of it. Then ſaid Pantagruel, Goſſip, I know not if the walls do comprehend the meaning of your words; but none of us here doth ſo much as underſtand one ſyllable of them. Then ſaid my blade again:

(2) Signor mio, voi vedete per eſſempio che la cornemuſa non ſuona mai, ſe non ha il ventre pieno: coſi io parimente non vi ſaprei contare le mie fortune, ſe prima il tribulato ventre non ha la ſolita refectione. Alquale è adviſo, che le mani e li denti abbiano perſo il loro ordine naturale e del tutto annichilati. To which Epiſtemon anſwered, As much of the one as of the other, and nothing of either. Then ſaid Panurge;

'(3) My lord, if the generoſity of your mind 'be ſuitable to your body, you would naturally 'have

(1) Arabick.
(2) Italian.
(3) Sir T. U. has mended Rabelais's Engliſh; but if the

'have pity of me. For nature made us equal: 'but fortune has exalted ſome, and other-ſome has 'depreſſed. Nevertheleſs, though virtue is deſpiſed, 'and worthy men depreſſed; yet till the end, none 'can be pronounced happy.' Yet leſs do I underſtand of this, ſaid Pantagruel. Then ſaid Panurge:

(4) Jona andie gauſſa gouſſy etan beharda er remedio beharde de verſela yſſer landa. Anbat es otoy y es nauſu ey neſſaſſut gourray proppoſian ordine den. Non yſſena bayte facheria egabe gen heraſſy badea ſadaſſu noura affia: aran hondavan gaulde cydaſſu nydaſſuna: eſtou ouſſye ecvinau ſoury hin er darſtura eguy harm: Genicoa plaſar vadu. Are you there, ſaid Eudemon, Genicoa? To this, ſaid Carpalim, (5) St. Trinian's rammer unſtitch your bum, for I had almoſt underſtood it. Then anſwered Panurge:

Prug freſt frinſt ſorgmand ſtochdi drhds pag bralelang Gravot chavygni pomardiere ruſth pkalldracg

the reader wou'd know how he wrote it himſelf, it was as follows, as m. du C. reports it: Lord if you be ſo virtuous of intelligence, as you be naturally reliev'd to the body, you ſhou'd have pity of me; for nature hath made us equal, but fortune hath ſome exalted, and others deprived; nevertheleſs is virtue often depriv'd, and the virtuous man deſpiſed; for before the laſt end none is good. — In Martin's edition of 1584, this Engliſh is quite unintelligible.

(4) Jona, &c.] Biſcayan. We have already had a couple of words in this dialect, in ch. 5. of lib. 1. but in all likelihood Panurge, who here is Rabelais himſelf, had not well learn'd this language till after, 1542. for, before that, viz. in Dolet's edition, there's none of this ſpeech.

(5) St. Trinian] The Scotch apoſtle Ninias or Nincanus, to whom according to Hector Boethius, l. 7. of his hiſtory of Scotland, are aſcrib'd many miracles, which will make his name venerable for ever throughout Great-Britain.

Deviniere pres Nays; couille Kalmuch monac drupp del meuppliſt rineque drind dodelp up drent loch mine ſtzincq jald de vins ders cordelis bur jocſt ſtzanpenards *. Do you ſpeak chriſtian, ſaid Epiſtemon, or the gypſey language? Nay, it is (6) lantern language, ſaid another. Then ſaid Panurge:

(7) Heere, ik en ſpreek anders gheen taele dan kerſten taele; my dunkt nogtans, al en ſeg ik u niet een wordt, mynen noot verklaert genoegh wat ik begeere: geeft my uyt bemhertigheyt yets waar van ik gevoet magh ſyn. To which anſwered Pantagruel, As much of that. Then ſaid Panurge:

(8) Sennor, de tanto hablar yo Soy canſado, porque ſupplico à vueſtra excellencia que mire a los precettos evangelicos, para que ellos muevan vueſtra excellencia a lo que es de conſciencia, y ſi ellos no baſtaren: para mover vueſtra reverlencia a piedad, ſupplico que mire a la piedad natural, laqual yo creo que le movera, como es de razon: y con eſſo, no digo mas. Truly, my friend, ſaid Pantagruel, I doubt not but you can ſpeak divers languages; but tell us that which you would have us to do for you in ſome tongue, which you conceive we may underſtand. Then ſaid the companion:

(9) Myn herre, endog ieg met ingen tunge talede, lygeſom boern, oeg uskellig creatuer: mine clædebon och mit legioms magerhed udviſer alligevel klarlig huad ting migbeſt behof gioris, ſom er ſan-

* Stzanpenards, Bas-breton.

(6) Lantern language] Language of catholicks, ſince it mentions monks, particularly the cordeliers.

(7) Low-Dutch.

(8) Spaniſh.

(9) This is Daniſh. Every one knows that in ancient times the Goths penetrated as far as Sweden and Denmark. It is this that Epiſtemon's pleaſantry afterwards is grounded upon.

delig

delig mad ock dricke: huorfor forbarme dig oſver-mig, oc befal at giſve mig noget, af huilket jeg kand ſtyre min giocendis mage, ligerviis ſom mand Cerbero en ſuppe forſetter: ſaa ſkalt du leſve længe oc lykſalig. I think really, ſaid Euſthenes, that the Goths ſpoke thus of old: and that, if it pleaſed God, we ſhould all of us ſpeak ſo with our tails. Then again ſaid Panurge:

Adon, ſcalom lecha: im iſchar harob hal hebdeca bimeherath thithén li kikar léhem: chanchar ub laah al Adonai cho nén ral. To which anſwered Epiſtemon, At this time have I underſtood him very well; for it is the Hebrew tongue moſt rhetorically pronounced. Then again ſaid the merry fellow,

Deſpota tinyn panagathe, dinati ſi mi oulk artodotis? Horas gar limo analiſcomenon eme athilion, ke en to metaxi me oulk eleis oudamos, zetis de par emou ha ou chre. Ke homos philologi pantes homologouſi tote logous te ke remata peritta hyparchin opote pragma aſto paſi delon eſti. Entha gar anankei monon logi iſin, hina pragmata [hon peri amphiſbetoumen] me proſphoros epiphinete. What! ſaid Carpalim, Pantagruel's footman, it is Greek, I have underſtood him: and how? haſt thou dwelt any while in Greece? Then ſaid the drole again;

Agonou dont ouffys vous deſdaignez algarou: nou den faron zamiſt vous mariſton ulbrou, ſouſquez youbrol tam bredaguez maupreton den goulhouſt, daguez daguez non croupys foſt bardonnoffiſt nougrou: agou paſton tol nalpriffys hourtou los echatonous, prou dhouguys, brol pany gou den baſcrou noudous caguons goufren goul ouſtarouppaſſou? Methinks I underſtand him, ſaid Pantagruel; for either it is the language of my country of (10) Utopia,

(10) This is the language of my country of Utopia] Upon this footing, if we may acquieſce in what is ad-

Utopia, or ſounds very like it. And as he was about to have begun ſome argument, the companion ſaid:

Jam toties vos per ſacra, perque deos deaſque omnes obteſtatus ſum, ut ſi qua vos pietas permovet, egeſtatem meam ſolaremini, nec hilum proficio clamans & ejulans: ſinite, quæſo, ſinite, viri impii, quo me fata vocant abire: nec ultrà vanis veſtris interpellationibus obtundatis, memores veteris illius adagii, quo venter famelicus auriculus carere dicitur. Well my friend, ſaid Pantagruel, but cannot you ſpeak French? (11) That I can do, ſir, very well, ſaid the companion, God be thanked: it is my natural language and mother-tongue; for I was born and bred in my younger years in the garden of France, to wit, Touraine. Then, ſaid Pantagruel, tell us what is your name, and from whence you are come; for, by my faith, I have already ſtamped in my mind ſuch a deep impreſſion of love towards you, that, if you will condeſcend unto my will, you ſhall not depart out of my company, and you and I ſhall make up another couple of friends, ſuch as Æneas and Achates were. Sir, ſaid the companion, my true and proper chriſtian name is Panurge; and I am juſt come out of Turky, to which country I was carried away priſoner at that time, (12) when they went to Metelin with a miſ-

chief;

vanced by the author of the preface of the Engliſh Rabelais, this muſt be downright Gaſcon; nay, pure Bearnois language.

(11) That I can, &c.] Si fais tres-bien ſeigneur, &c. Now they go on in French to the end of the chapter.

(12) When they went to Metelin with a miſchief] It means when we [the French] went to Metelin. In 1502, in vertue of a jubilee kept that year, by the bull whereof a croiſade was ordered againſt the Turks, whoſe naval army had, a little before, appear'd off

of

miſchief: and willingly would I relate unto you my fortunes, which are more wonderful (13) than thoſe of Ulyſſes were; but ſeeing that it pleaſeth you to retain me with you, I moſt heartily accept of the offer, proteſting never to leave you, ſhould you go to all the devils in hell. We ſhall have therefore more leiſure at another time, and a fitter opportunity wherein to report them: for at this preſent I am in a very urgent neceſſity to feed; my teeth are ſharp, my belly empty, my throat dry, and my ſtomach fierce and craving; all is ready, if you will but ſet me to work: it will be as good as a balſam for ſore eyes, to ſee me gulch and raven it; for God's ſake give order for it. Then Pantagruel commanded that they ſhould carry him home, and provide him good ſtore of victuals; which being done, he eat very well that evening, and, capon-like, went early to bed, then ſlept until dinner-time the next day; ſo that he made but three ſteps and one leap from the bed to the board.

of Venice, the French laid ſiege to Metelin; but being betrayed, 'tis ſaid, by the Venetians, who gave the Turks paſſage, theſe laſt obliged them to raiſe the ſiege, after they had defeated the French and taken thirty-two of 'em priſoners, of which number Panurge here alledges himſelf to be one. See Monſtrelet's chronicle, ann. 1502.

(13) Than thoſe of Ulyſſes] This mentioning of Ulyſſes is a very ſuitable anſwer to Pantagruel, who had taken from Homer the compariſon of their future friendſhip with that of Æneas and Achates.

CHAP. X.

How Pantagruel equitably decided a cauſe which was wonderfully intricate and obſcure: whereby he was reputed to have a moſt admirable judgment.

PAntagruel, very well remembring his father's letter and admonitions, would one day make trial of his knowledge. Thereupon, in all the carrefours (croſs ways) ſtreets and corners of the city he ſet up (1) concluſions, to the number of nine thouſand ſeven hundred ſixty and four, in all manner of learning, touching in them the hardeſt doubts that are in any ſcience. And firſt of all, in the (2) fodder-ſtreet he held diſpute againſt all the regents, profeſſors of arts, and orators, and did ſo gallantly, that

(1) Concluſions to the number of nine thouſand, &c.] John Picus de la Miranda had ſet up the like to the tune of nine hundred: but it is not thoſe Rabelais animadverts upon in this place; but rather a certain book intituled, One thouſand, one hundred, fourſcore and four queſtions upon all ſubjects, with ſolutions to the ſaid queſtions, according to the ſage Sydrach. Printed in 8vo at Paris, by Galiot du Pré, in the beginning of the XVIth century. See Drawdius's bibliotheque, l. 2. p. 172.

(2) The Fodder-ſtreet] Mention is made of this Fodder ſtreet and the Fodder-ſchools (ſchools in the Fodder-ſtreet) in ch. 17 of this book, and elſewhere. It is ſtill called Ruë du fouarre, from foderum, forage: and it is highly probable Menage's opinion is right, as to the reaſon of this ſtreet's being called the Fodder or Straw-ſtreet. He

that he overthrew them, and ſet them all upon their tails. He went afterwards to the Sorbonne, where he maintained arguments againſt all the theologians, for the ſpace of ſix weeks, from four o'clock in the morning until ſix in the evening; except an interval of two hours to refreſh themſelves, and take their repaſt. And at this were preſent the greateſt part of the lords of the court, the maſters of requeſts, preſidents, councellors, thoſe of the accompts, ſecretaries, advocates and others: as alſo the ſheriffs of the ſaid town, with the phyſicians and profeſſors of the canon-law. Amongſt which it is to be remarked, that the greateſt part were reſty and head-ſtrong, and in their opinions obſtinate: but he took ſuch courſe with them, that, for all their ergoes and fallacies, he put their backs to the wall, gravelled them in the deepeſt queſtions, and made it viſibly appear to the world, that, compared to him, they were but monkies, and a knot of muffled calves. Whereupon every body began to keep a buſtling noiſe, and talk of his ſo marvellous knowledge, through all degrees of perſons in both ſexes, even to the very laundreſſes, brokers, roaſtmeat-ſellers, pen-knife-makers and others; who, when he paſt along in the ſtreet, would ſay, This is he! In which he took delight, as Demoſthenes the prince of Greek orators did, when a mumping old hag, pointing at him with

He aſſigns it to ſtraw being us'd to be ſold there for the uſe of the philoſophy-ſchools which were in that ſtreet, and the phyſick-ſchools juſt by: on which ſtraw the ſcholars us'd to ſit in the poet Dante's time, when publick acts were held. Ramus, in his preface for the reformation of the univerſity of Paris, taking notice of the expences of the phyſick-ſchools: pro tapetis & ſtramine quodlibetariæ triginta ſolidi. In cardinali pro tapetis & ſtramine triginta ſolidi.

her fingers, ſaid, (3) This is the man.

Now at this ſame very time there was a ſuit in law, depending in court beween two great lords; of which one was called my lord Kiſsbreech, plaintiff, of one ſide; and the other my lord (4) Suckfiſt, defendant, of the other: whoſe controverſy was ſo high and difficult in law, that the court of parliament could make nothing of it. And therefore, by the commandment of the king, there were aſſembled four of the greateſt, and moſt learned of all the parliaments of France, together with the great council, and all the principal regents of the univerſities, not only of France, but of England alſo and Italy, ſuch as Jaſon, Philippus-Decius, Petrus de Petronibus, and a rabble of other old Rabaniſts. Who being thus met together, after they had thereupon conſulted for the ſpace of ſix and forty weeks, finding that they could not faſten their teeth in it, nor with ſuch clearneſs underſtand the caſe, as that they might in any manner of way be able to right it, or take up the difference betwixt the two aforeſaid parties, it did ſo grievouſly vex them, that they moſt villainouſly conſhit themſelves for ſhame. In this great extremity,

(3) This is the man] At pulchrum eſt digito monſtrari, & dicier, Hic eſt. Perſ. ſat. 1. I know not whence Rabelais fetches what he ſays; for in Diogenes the cynick's life, written by Diogenes Laertius, it appears indeed that Diogenes did one day point at that orator, with his finger, to ſhew him to ſome ſtrangers who expreſs'd a great deſire to ſee him; but it was only in mockery of him, and it is no where ſaid, that Demoſthenes was pleaſed with this curioſity of the ſtrangers.

(4) Suck-fiſt] Humeveſne. Cotgrave ſays it ſignifies, one that lays his noſe on his next fellow's bum. In which caſe, it ſhould be, Suck-fizzle not Suck-fiſt. Veſner, is to fizzle, according to Rabelais in other places.

one

one amongſt them, named (5) du Douhet, the learnedeſt of all, and more expert and prudent than any of the reſt, whilſt one day they were thus at their wits-end, all-to-be-dunced and philogrobolized in their brains, ſaid unto them: We have been here (my maſters) a good long ſpace, without doing any thing elſe, than trifle away both time and money, and can find neither brim nor bottom in this matter: for the more we ſtudy about it, the leſs we underſtand therein. Which is a great ſhame and diſgrace to us, and a heavy burthen to our conſciences; yea, ſuch that in my opinion we ſhould not rid ourſelves of it without diſhonour, unleſs we take ſome other courſe; for we do nothing but dote in our conſultations.

See therefore what I have thought upon: you have heard much talking of that worthy perſonage named maſter Pantagruel, who hath been found to be learned above the capacity of this preſent age, by the proofs he gave in thoſe great diſputations, which he held publickly againſt all men. My opinion is, that we ſend for him, to confer with him about this buſineſs: for never any man will compaſs the bringing of it to an end, if he do it not.

Hereunto all the councellors and doctors willingly agreed, and according to that their reſult, having inſtantly ſent for him, they intreated him to be pleaſed to canvas the proceſs and ſift it thoroughly; that, after a deep ſearch and narrow examination of all the points thereof, he might forthwith make the report unto them, ſuch as he ſhall think good in true and legal knowledge. To this effect they delivered into his hands the bags wherein were the writs and pancarts concerning that ſuit, which for bulk and weight were almoſt enough to lade four great ſtoned aſſes.

(5) Du Douhet] Briand Vollée, lord of Douet near Saintes, counſellor of the parliament of Bourdeaux.

But Pantagruel ſaid unto them, Are the two lords, between whom this debate and proceſs is, yet living? It was anſwered him, Yes. To what a devil then, ſaid he, ſerve ſo many paultry heaps, and bundles of papers and copies which you give me? Is it not better to hear their controverſy from their own mouths, whilſt they are face to face before us, than to read theſe vile ſopperies, which are nothing but chicaneries, deceits, (6) diabolical cozenages of Cepola, pernicious ſleights, and ſubverſions of equity? For I am ſure, that you, and all thoſe through whoſe hands this proceſs hath paſt, have by your devices added what you could to it pro & contra; in ſuch ſort, that, although their difference perhaps was clear and eaſy enough to determine at firſt, you have perplexed and puzzl'd the cauſe, by the frivolous, fottiſh, unreaſonable, and fooliſh reaſons and opinions of Accurſius, Baldus, Bartolus, de Caſtro, de Imola, Hippolytus, Panormitanus, Bertachin, Alexander, Curtius, and thoſe other old maſtiffs, who never underſtood the leaſt law of the pandects; they being but meer blockheads and great tithe-calves, ignorant of all that which was needful for the underſtanding of the laws. For (as it is moſt certain) they had not the knowledge of the Greek or Latin tongue, but only of the Gothick and Barbarian. The laws nevertheleſs were firſt taken from the Greeks, according to the

(6) Diabolical cozenages of Cepola] Cepola is right, and not Scævola, as Menage wou'd have it, under colour that Mutius Scævola invented the wile or quirk call'd by his name Mutiana Cautio. Theſe law-querks of Bartholomew Cepola have been very much cry'd out againſt, becauſe of their teaching how to elude the moſt expreſs laws, and to perpetuate lawſuits ad infinitum: but, for all that [ay, and the rather for that] they have been frequently reprinted, and once in 8vo in Gothick characters, by John Petit, 1508.

teſti-

teſtimony of Ulpian, (7) l. poſter. de origine juris; which we likewiſe may perceive, by that all the laws are full of Greek words and ſentences. And then we find that they are reduced into a Latin ſtile, the moſt elegant and ornate that whole language is able to afford, without excepting that of any that ever wrote therein; nay, not of Salluſt, Varro, Cicero, Seneca, Titus Livius, nor Quintillian. How then could theſe old dotards be able to underſtand aright the text of the laws, who never in their time had looked upon a good Latin book, as doth evidently enough appear by the rudeneſs of their (8) ſtile; which is fitter for a chimney-ſweeper, a cook, or a ſcullion, than for a juriſconſult and doctor in the laws?

Furthermore, ſeeing the laws are (9) excerpted out of the middle of moral and natural philoſophy, how ſhould theſe fools have underſtood it, that have,

(7) L. poſter. de origine juris] Lege poſteriori de origine juris. It is poſteriori in Dolet's edition, and not poſtrema, as V. H's manuſcript had corrected the abridg'd word poſteri in the new editions. This law, however, is none of Ulpian's, but Pomponius's, whatever Rabelais ſays; a particular which has been long ſince obſerv'd by the ſaid V. H. in the margin of his manuſcript Rabelais.

(8) Stile——— of a chimney-ſweeper] Slovenly and ridiculous, like a chimney-ſweeper all over ſmut. A ſtile ſometimes ſoaring, ſometimes creeping; now high, now low; juſt as a chimney-ſweeper ups and downs it in a chimney, with his long broom, or elſe in propriâ perſonâ.

Ramoner-ci, ramoner-là
La cheminée de haut en bas,

is the chimney-ſweeper's poetical cry in the ſtreets of Paris.

(9) Excerpted] It is in the original extirpated, extirpées du milieu, &c. I ſuppoſe it is a typographical error. Unleſs the author plays the rogue.

by G——, ſtudied leſs in philoſophy than my mule? In reſpect of human learning, and the knowledge of antiquities and hiſtories, they were truly laden with thoſe faculties as a toad is with feathers; and yet of all this the laws are ſo full, that without it they cannot be underſtood; as I intend more fully to ſhew unto you in a peculiar treatiſe, which on that purpoſe I am about to publiſh. Therefore if you will that I meddle in this proceſs; firſt, cauſe all theſe papers to be burnt; ſecondly, make the two gentlemen come perſonally before me; and afterwards, when I ſhall have heard them, I will tell you my opinion freely, without any fiction or diſſimulation whatſoever.

Some amongſt them did contradict this motion; as you know that in all companies there are more fools than wiſe men, and that the greater part always ſurmounts the better; as ſaith Titus Livius, in ſpeaking of the (10) Carthaginians. But the foreſaid du Douhet held the contrary opinion, maintaining that Pantagruel had ſaid well, and what was right, in affirming that theſe records, bills of inqueſt, replies, rejoinders, exceptions, depoſitions, and other ſuch diableries of truth-intangling writs, were but engines wherewith to overthrow juſtice, and unneceſſarily to prolong ſuch ſuits as did depend before them; and that therefore the devil would carry them all away to hell, if they did not take another courſe, and proceeded not in times coming according to the preſcripts of evangelical and philoſophical equity. In fine, all the papers were burnt, and the two gentlemen ſummoned

(10) Carthaginians] Not Carthagians, as in Dolet's edition. It was a great queſtion among the grammarians of the 15th and 16th century, whether to ſay Carthaginienſis, from Carthago, inis; or Carthagienſis; but Politian rejects this laſt word, which indeed can come from nothing but Carthagus, and would any one be guilty of ſuch a barbariſm, as to uſe it for Carthago?

and

and perſonally convented. At whoſe appearance before the court, Pantagruel ſaid unto them, Are you they that have this great difference betwixt you? Yes, my lord, ſaid they. Which of you, ſaid Pantagruel, is the plantiff? It is I, ſaid my lord Kiſsbreech. Go too then, my friend, ſaid he, and relate your matter unto me from point to point, according to the real truth; or elſe (by cock's body) if I find you to lie ſo much as in one word, I will make you ſhorter by the head, and take it from off your ſhoulders; to ſhew others, by your example, that in juſtice and judgment men ought to ſpeak nothing but the truth: therefore take heed you do not add nor impair any thing in the narration of your caſe. Begin.

CHAP. XI.

How the lords of Kiſsbreech and Suckfiſt did plead before Pantagruel, without advocates.

THEN began Kiſsbreech in manner as followeth: My lord, it is true, that a good woman of my houſe carried eggs to the market to ſell. Be covered Kiſsbreech, ſaid Pantagruel. Thanks to you, my lord, ſaid the lord Kiſsbreech: but to the purpoſe. There paſſed, betwixt the two tropicks, the ſum of three-pence towards the zenith, and a half-penny; foraſmuch as the Riphæan mountains had been that year oppreſs'd with a great ſterility of counterfeit gudgeons, and ſhews without ſubſtance, by means of the babling tattle, and fond fibs, ſeditiouſly raiſed between the gibble-gabblers, and Accurſian gibberiſh-mongers, for the rebellion of the Swiſſers, who had aſſembled themſelves to the full number of the bum-bees, and myr-

myrmidons, to go a handſel-getting on the firſt day of the new year, at that very time when they give brewis to the oxen, and deliver the key of the coals to the country-girls, for ſerving in of the oats to the dogs. All the night long they did nothing elſe (keeping their hands ſtill upon the pot) but (1) diſpatch bulls a-foot, and bulls a-horſeback, to ſtop the boats: for the (2) taylors and ſaleſmen would have made of the ſtolen ſhreads a goodly ſagbut to cover the face of the ocean, which then was great with child of a potful of cabbage, according to the opinion of the hay-bundle-makers: but (3) the phyſicians ſaid, that by

(1) Diſpatch bulls a-foot, and bulls a-horſe back] In the original it is depeſcher bulles de poſtes à piè, & lacquays à cheval, i. e. diſpatch bulls by foot-poſts, and bulls by horſe-lackies. This blundering way of ſpeaking is uſed by Rabelais, on purpoſe to make this and the next ſpeech of the litigants ſtill more ridiculous. For is it not a ſort of bull to ſay, diſpatch poſts a-foot (for people go poſt a horſe back) and diſpatch lackies a-horſe-back? for lackies are ſuppoſed to go only a-foot: 'tis eſſential to the idea of a lackey to go a-foot, and no otherwiſe.

(2) Taylors] Couſturiers in French, i. e. ſewers, ſtitchers, from coudre, to ſew, or ſtitch. They did not begin to be call'd taylors till about the year 1578. H. Stephens, dial. du nouv. lang. Fr. Ital. pag. 183. [Tailleur is a word of a better import, as it comes from tailler, to cut out, which ſhews a ſort of genius; the ſtitching part is only manual, or rather digital.]

(3) Phyſicians] Phyſicians (les medecins) who in quality of eccleſiaſticks, or churchmen (which in old times they us'd to be almoſt throughout Europe) generally confin'd their functions to teaching under the name of phyſick [i. e. natural philoſophy] the theory of medicine, leaving to lay-men the practical part (medicaments) (ſee Mezeray 13th century). The Engliſh ſtill call phyſicians thoſe whom the French call les medecins; and the Germans, phyſicus, un medecin ſtipendié. [Which I ſuppoſe

by the urine they could diſcern no manifeſt ſign of the buſtard's pace, nor how to eat double-tongu'd mattocks with muſtard, unleſs the lords and gentlemen of the court ſhould be pleaſed to give by b. mol. expreſs command to the pox, not to run about any longer, in gleaning up of copper-ſmiths and tinkers: for the jober-nolls had already a pretty good beginning in their dance of the Bretiſh jig, called the (4) eſtrindore, to a perfect diapaſon, with one foot in the fire, and their heads in the middle, as good man Ragot was wont to ſay.

Ha, (my maſters) God moderates all things, and diſpoſeth of them at his pleaſure; ſo that againſt unlucky fortune a carter broke his friſking whip, which was all the wind-inſtrument he had: this was done at his return from the little paultry town, even then when maſter (5) Antitus of Creſſeplots was licentiated, and had paſt his degree in all drollery and blockiſhneſs,

ſuppoſe means a fee-taking leech, as if we ſhou'd ſay medicus ſtipendiatus, or rather ſtipendiarius; unleſs it means, ſuch a phyſician as is paid out of the publick treaſury, and is to take no fee of the poorer ſort; which I am told is the polity of the Dutch government, in all their towns quite throughout the ſeven provinces.

(4) Eſtrindore] From the Latin ſtridor, belike; in which caſe it may be a dance of beggarly, boobily, teeth-chatterers (ſtridentes) to get them a heat in froſty weather. Cotgrave ſays it is a kind of Bretiſh dance, and we all know the boors of Brétagne are booriſh enough.

(5) Antitus] A burleſque name for ſome old doctor, whom Rabelais here ridicules, as no leſs an aſs (ane) in ſenſe, than in a head-ſtrong obſtinacy (tetu & enteté) which three French words, ane, tetu, enteté, make up the word Antitus. It is alſo conſignificative with maitre Aliboron, a name by which the French mean (not, as Boyer ſays, a cunning old fox, but) as Cotgrave ſays, one that pretends ſkill in all things, but indeed knows nothing. This ſignification is confirm'd by an epitaph on

neſs, according to this ſentence of the canoniſts, (6) Beati dunces, quoniam ipſi ſtumblaverunt. But that which makes lent to be ſo high, by St. Fiacre of Bry, is for nothing elſe but that the pentecoſt never comes

on John Frith an Engliſhman, burnt at London in 1533, for writing againſt purgatory:

Ici giſt maître Jean Fritus
Qui faiſoit bien de l'Antitus,
Et du docteur ſcientifique, &c.

It was made by father Garaſſe, and is to be ſeen in his Rabelais reformé, a ſatire againſt Peter du Moulin, wherein the jeſuit is very angry at that miniſter's having read Rabelais, and yet had him by heart, himſelf, from one end to the other.

(6) Beati dunces, &c.] In the original, Beati lourdes. quoniam ipſi trebuchaverunt. Lourdis is a nick-name for a heavy-headed, dull, ſilly, ignorant, idiotical Sorboniſt; witneſs the following epigram of Marot, printed in the Gothick edition of his works, but ſuppreſs'd in Holland not long ago.

De la Sorbone un docteur amoureux
Diſoit ung jour à ſa dame rebelle,
Ainſi que font tous aultres langoureux:
Je ne puis rien meriter de vous, Belle.
Puis nous preſcha que la vie eternelle
Nous meritons par œuvres & par dictz.
Arguo ſic. Si magiſter Lourdis
De ſa Catin meriter ne peut rien;
Ergo ne peut meriter paradis.
Car, pour le moins, paradis la vaut bien.

In Engliſh

One day an amorous doctor of Sorbone
Told his fair tyrant in a languid tone,
That he cou'd merit nothing at her hands.
Next day he preaches, as the church commands,
That, by our works and words we ſo can merit,
As everlaſting glory to inherit.

Now

comes but to my coſt: yet on afore there, ho: a little rain ſtills a great wind; and we muſt think ſo, ſeeing that the ſergeant hath propounded the matter ſo far above my reach, that the clerks and ſecondaries could not with the benefit thereof lick their fingers feather'd with ganders, ſo orbicularly, as they were wont in other things to do. And we do manifeſtly ſee, that every one acknowledgeth himſelf to be in the error, wherewith another hath been charged, reſerving only thoſe caſes whereby we are obliged to take an ocular inſpection in a proſpective glaſs of theſe things, towards the place in the chimney, where hangeth the ſign of the (7) wine of forty girths, which have been always accounted very neceſſary for the number of twenty panels and pack-ſaddles of the bankrupt protectionaries of five years reſpite. Howſoever, at leaſt he, that would not let fly the fowl before the cheeſecakes, ought in law to have diſcovered his reaſon why not; for the memory is often loſt with a wayward ſhooing. Well, God keep Theobald Mitain from all danger. Then ſaid Pantagruel, Hold there: ho my friend, ſoft and fair; ſpeak at leiſure, and ſoberly, without putting yourſelf in choler: I underſtand the caſe, go on. Now then, my lord, ſaid Kiſsbreech, the foreſaid good woman, ſaying her (8) gaudez and audinos, could not cover herſelf with a treacherous back-blow aſcending

Now, if magiſter Lourdis, from his Kate
Can merit nothing, let him ceaſe to prate
That he can merit heav'n; for ſurely Kattern
Compar'd to paradiſe is but a ſlattern.

That Catin means Kate, ſee Richelet's dict. Catin ſubſt. fem. Nom de fille. Petite Caterine.

(7) Wine of forty girths] Exceeding good wine, and of ſo great ſtrength, as to require forty hoops to keep the tun from burſting.

(8) Gaudez & audinos] Gaudez, ſays Cotgrave, prayers,

ing by the wounds and paſſions of the privileges of the univerſity; unleſs by the virtue of a warming-pan ſhe had (9) angellically fomented every part of her body, in covering them with a hedge of garden beds: then giving in a ſwift unavoidable thruſt very near to the place where they ſell the old rags, whereof the painters of Flanders make a great uſe, when they are about neatly to clap on ſhoes on graſhoppers, locuſts, cigals, and ſuch like fly-fowls; ſo ſtrange to us, that I am wonderfully aſtoniſhed why the world doth not lay, ſeeing it is ſo good to hatch.

Here the lord of Suckfiſt would have interrupted him, and ſpoken ſomewhat: whereupon Pantagruel ſaid unto him, Huſh! by St. Anthony's belly, doth it become thee to ſpeak without command? I ſweat, here, and crack my brain to underſtand the proceeding of your mutual difference, and yet thou comeſt to trouble and diſquiet me. Peace, in the Devil's name, peace; thou ſhalt be permitted to ſpeak thy belly-full when this man hath done, and no ſooner. Go on, ſaid he to Kiſsbreech, ſpeak calmly, and do not overheat yourſelf with too much haſte.

I perceiving then (ſaid Kiſsbreech) that the pragmatick ſanction did make no mention of it, and that the holy pope to every one gave liberty to fart at his own eaſe, provided the blankets had no ſtreaks: (10) wherein

prayers, whereof the papiſts have divers, beginning with a gaudete. M. du C. ſays, gaudez & audi nos; certain prayers, moſt commonly ſaid in great haſte, without the leaſt attention. So ſays Oudin, gaudées, preghiere senz' attentione. Dict. Fr. Ital.

(9) Angellically] Anglically, in ſome editions.

(10) Wherein the liars were to be croſs'd with a ruffian-like crew] This is ſo mutilated and miſ-tranſlated, it would diſtract a man to reach the ſenſe of it. It ſhould be, provided, however poor the people were, they did not croſs themſelves with a ruffianly crew (ribauldaille:) that

is,

wherein the liars were to be croſſed with a ruffian-like crew: and the rainbow, being newly ſharpened at Milan to bring forth larks, gave his full conſent, that the good woman ſhould tread down the heel of the hip-gut pangs, by virtue of a ſolemn proteſtation put in by the little teſticulated or codſted fiſhes; which, to tell the truth, were at that time very neceſſary for underſtanding the ſyntax and conſtruction of old boots. Therefore John Calfe, her couſin-gervais once removed, with a log from the woodſtack, very ſeriouſly adviſed her not to put herſelf into the hazard of quagſwagging in the lee, to be ſcowred with a buck of linnen cloths, till firſt ſhe had kindled the paper: this counſel ſhe laid hold on, becauſe he deſired her to take nothing, and throw out, for non de ponte vadit, qui cum ſapientia cadit. Matters thus ſtanding, ſeeing the members of that committee did not fully agree amongſt themſelves in caſting up the number of the Almany whiſtles, whereof were framed thoſe (11) ſpectacles for princes, which have been

it, provided people did not laugh at the myſtery of tranſubſtantiation, like that ruffianly prieſt of Lorrain, of whom, in ch. 39, of the apology for Herodotus, it is ſaid, that holding in his hand a box of common (unhallow'd) wafers (hoſtias) and being puzzled which to take out firſt, in order to conſecrate it at his maſs, Ye ruffianly crew (ribauldaille) ſaid he, ſhaking the box very hard, Ye ruffianly crew, which of ye ſhall be a God to-day? To conclude; the word ribauldaille is tantamount here to ribon ribaine, which Cotgr. renders, by hook or crook, will ye nill ye, whether you will or no.

(11) Spectacles for princes lately printed at Antwerp.] This book, les lunettes des princes, which has been quoted by Borel, is in French verſe, and was printed, but not for the firſt time, at Paris in 1534. The author was John Meſchinot, a gentleman of note in the court of Francis duke of Bretagne, &c. He flouriſh'd in 1500. As for the book's being ſaid to be printed at Antwerp (à Anvers)

been lately printed at Antwerp, I muſt needs think that it makes a bad return of the writ, and that the adverſe party is not to be believed, (12) in ſacer verbo dotis. For that having a great deſire to obey the pleaſure of the king, I armed myſelf from toe to top with belly-furniture, of the ſoles of good veniſon-paſties, to go ſee how my grape-gatherers and vintagers had pinked and cut full of ſmall holes their high coped-caps, to lecher it the better, and play at in and in: (13) And indeed the time was very dangerous in coming from (14) the fair, in ſo far that many trained bowmen were caſt at the muſter, and quite rejected, although the chimney-tops were high enough, according to the proportion of the windgalls, and the malaunders (15) lamibaudichon. And by this means there was that year great abundance, throughout all the country of Artois, of tawny buzzing beetles, to the no ſmall profit of the gentlemen-great-ſtick-faggot-carriers, when they did eat without diſdaining the cocklicranes, till their belly was like to crack with it again. As for my part, ſuch is my chriſtian charity towards my neighbours, that I could wiſh from my heart every one had as good a voice: it would make us play the better at the tennis and the

Anvers) 'tis probably, becauſe it was in verſe (a pun upon Anvers and en vers.)

(12) In ſacer verbo dotis] In verbo ſacerdotis, Rabelais would ſay, but he plays the rogue; as if one of us ſhould ſay, inſtead of upon a prieſt's honour, upon a hon prieſts our.

(13) And] Read for, according to Dolet; not and, as in the edition 1553.

(14) The fair] Foire in French means a fair, and likewiſe a looſeneſs behind.

(15) Lamibaudichon] Friend Baudichon. It means, belike, ſome boozing companion. Baudichon is however a true name of a family of plough-jobbers, ſtill ſubſiſting in the neighbourhood of Chauvigny in Poitou.

baloon,

baloon. And truly, my lord, to expreſs the real truth without diſſimulation, I cannot but ſay, that thoſe pretty ſubtle devices, which are found out in the etymologizing of patins, would deſcend more eaſily into the river of Seine, to ſerve for ever at the miller's-bridge; as it was heretofore decreed by the king of the Canarians, which is to be ſeen in the regiſtry and records within the clerks office of this houſe.

And therefore, my lord, I do moſt humbly require, that by your lordſhip there may be ſaid and declared upon the caſe what is reaſonable, with coſts, damages, and intereſt. Then ſaid Pantagruel, My friend, is this all you have to ſay? Kiſsbreech anſwered, Yes, my lord; for I have told (16) all the tu-autem, and have not varied at all, upon mine honour, in ſo much as one ſingle word. You then, ſaid Pantagruel, my lord of Suckfiſt, ſay what you will, and be brief, without omitting nevertheleſs any thing that may ſerve to the purpoſe.

CHAP. XII.

How the lord of Suckfiſt pleaded before Pantagruel.

THEN began the lord Suckfiſt in manner as followeth: My lord, and you my maſters, if the iniquity of men were as eaſily ſeen in categorical

(16) All the tu autem, and have not varied] I have not either omitted or diſguiſed any thing, any more than does a good prieſt, who conſcientiouſly recites the whole leſſon of his breviary, even to theſe words, tu autem, domine, &c. which are the concluſion, and, as it were, the burden of the ballad.

judgment,

judgment, as we can diſcern flies in a milk-pot, the world's four oxen had not been ſo eaten up with (1) rats, nor had ſo many ears upon the earth been nibbled away ſo ſcurvily. For although all that my adverſary hath ſpoken be of (2) down, inſomuch as concerns the letter and hiſtory of the factum; yet nevertheleſs, the ſubtilities, the fineneſs, the little fly intanglements are hid under the roſe-pot.

Should I endure, that when I am eating my pottage, equal with the beſt, and that without either thinking or ſpeaking any manner of ill, they rudely come to vex, trouble, and perplex my brains, ringing in my ears that old jingle.

(3) He that will in his pottage drink,
When he is dead, ſhall not ſee one wink.

And, good lady! how many great captains have we ſeen in the day of battle, when in open field the ſacrament was diſtributed in luncheons of the ſanctified bread of the confraternity, the more honeſtly to nod their heads, play on the lute, crack with their tails, and make pretty little platform leaps? But now the world is unſhackled from the corners of the packs of (4) Leiceſter, one flies out lewdly and becomes debauch'd;

(1) Rats] See this explained in the notes on the catalogue of St. Victor's library.

(2) Down] Tho' dumet, or duvet, as 'tis call'd in ſome provinces, means down, or ſoft feathers, and therefore would make one think at firſt, that it alludes to the ſmooth-tonguedneſs of the adverſary; yet it means exactly to a farthing, as it were, as you would nip off with pincers the down from woollen ſtuffs.

(3) He that, &c.] Qui boit, &c. This they ſay to children to keep 'em from drinking in their broth, which thus being cool'd would do their ſtomachs no good.

(4) Leiceſter] Lucestre in the original, perhaps corruptly for Leiceſter. Packs means wool-packs. Leiceſterſhire

bauch'd; another likewiſe, five, four and two, and that at ſuch random, that if the court take not ſome courſe therein, it will make as bad a ſeaſon in matter of gleaning this year, as ever it made, or it will make goblets. If any poor creature goes to the ſtoves to illuminate his muzzle with a cow-turd, or to buy winter-boots, and that the ſerjeants paſſing by, or thoſe of the watch happen to receive the decoction of a clyſter, or the fecal matter of a cloſe-ſtool, upon their ruſtling-wrangling-clutter-keeping maſterſhips; ſhould any becauſe of that make bold to clip the ſhillings and teſters, and fry the wooden diſhes? Sometimes when we think one thing, God does another; and when the ſun is ſet, all beaſts are in the ſhade. Let me never be believed again, if I do not gallantly prove it by ſeveral people, that have ſeen the light of the day.

In the year thirty and ſix, buying a Dutch curtail, which was a middle-ſiz'd horſe, both high and ſhort, of a wool good enough, and dyed in grain, as the goldſmiths aſſured me, although the notary put an &c. in it: I told really, that I was not a clerk of ſo much learning as to ſnatch at the moon with my teeth; but as for the butter-firkin, where Vulcanian's deeds and evidences were ſealed, the rumour was, and the report thereof went current, that ſalt-beef will make one find the way to the wine (5) without a candle, though it were hid in the bottom of a collier's ſack, and that with his drawers on he were mounted on a barbed horſe furniſhed with a fronſtal, and ſuch arms, thighs, and leg-pieces as are requiſite for the well frying and broiling of a ſwaggering ſawcineſs. Here is a ſheep's-head, and it is well they

terſhire wooll, in Rabelais's time, was much valu'd in France, eſpecially by the people about Rouen. See more in m. du C.

(5) Without a candle] Add at midnight.

make

make a proverb of this, that it is good to ſee (6) black cows in burnt wood, when one attains to the enjoyment of his love. I had a conſultation upon this point with my maſters the clerks, who for reſolution concluded in friſeſomorum, that there is nothing like to mowing in the ſummer, and ſweeping clean away in water, well garniſhed with paper, ink, pens, and penknives of Lyons upon the river of Rhoſne; (7) dolopym dolop of, tarabin tarabas, tut prut piſh: for incontinently after that armour begins to ſmell of garlick, the ruſt will go near to eat the liver, not of him that wears it; and then do they nothing elſe but withſtand others courſes, and wryneckedly ſet up their briſtles againſt one another, in lightly paſſing over their afternoon's ſleep: and this is that which maketh ſalt ſo dear. My lords, believe no:, when the ſaid good woman had, with birdlime, caught the ſhovelar fowl, the better before a ſerjeant's witneſs, to deliver the younger ſon's portion to him, that the ſheep's pluck, or hog's haſlet, did dodge and ſhrink back in the uſerers purſes, or that there could be any thing better to preſerve one from the cannibals, than to take a rope of onions, knit with three hundred turnips, and a little of a calf's chaldern of the beſt allay that the alchymiſts have: and that they lute and calcine theſe pantoffles, muf in muf out, mouflin mouflard, with the fine ſauce of the (8) juice

(6) Black cows, &c.] That is, to feed one's ſelf up with fancies, as nothing elſe but a ſtrong fancy can perſuade one, that in the obſcurity of the night he can ſee black cows in wood burnt in the chimney of the chamber he lies in.

(7) Dolopym dolop of] This is not in du C. Tarabin tarabas is, according to Cotg. an interjection of interruption, like our piſh, piſh, tut, tut, &c.

(8) Juice of the rabble-rout] Sauce de raballe. Cotgrave ſays raballe is a certain root, the juice of which makes

juice of the rabble-rout, whilſt they hide themſelves in ſome petty moldwarp-hole, ſaving always the bacon. Now if the dice will not favour you with any other throw but ambes-ace, and the chance of three at the great end, mark well the ace; then take me your dame, ſettle her in a corner of the bed, and whiſk me her up drille trille, there, there: then a hearty draught of the beſt depiſcando grenovillibus, in deſpite of the frogs; whoſe fair coarſe bebuſkined ſtockings ſhall be ſet apart for the little mued goſlings; which, fattened in a coop, take delight to ſport themſelves at the wagtail game, waiting for the beating of the metal, and heating of the wax, by the ſlavering drivellers of conſolation.

Very true it is, that the four oxen which are in debate, and whereof mention was made, were ſomewhat ſhort in memory: nevertheleſs, to underſtand the game aright, they feared neither the cormorant nor (9) mallard of Savoy, which put the good people of

makes pretty ſauce. Whence ſir T. U. ſhould fetch his rabble-rout, I can't gueſs. Mr. du C. ſays ſauce de raballe. means the juice of a good crabtree cudgel or oaken-plant. A good threſhing. Raballe quaſi rebats-le; beat him and heat him again.

(9) Mallard of Savoy] By Canard de Savoye, i. e. The mallard or drake of Savoy, Rabelais hints at the Vaudois ſubject to the duke of Savoy, and he calls them canards, as being thought to be imbu'd in the ſame opinions with the cagots (i. e. hypocrites; alſo white lepers) or canards of Bearn, who were in old time obliged to wear on their clothes the mark of a gooſe or duck's foot, becauſe they were look'd upon to be equally infected with leproſy and hereſy: for which reaſon, by this mark they were t[illegible]y exhorted to have recourſe to the waters of grace, th[illegible] to waſh themſelves again and again inceſſantly, as ducks do. The Scaligerana, letter C. les Chaignards, i. e. the Caignards, are a remnant of the Albigenſes, call'd thus in Dauphiné and in the mountains. Theſe

of my country in great hope, that their children ſometime ſhould become very ſkilful in algoriſm; therefore is it, that by a law rubrick and ſpecial ſentence thereof, that we cannot fail to take the wolf, if we make our hedges higher than the windmill, whereof ſomewhat was ſpoken by the plaintiff. But the great devil did envy it, and put the High-dutch far behind, who played the devils in ſwilling down and tippling at the good liquor: trink meen-heer, trink, trink. By two of my table-men, in the corner-point I have gained the lurch; for it is not probable, nor is there any appearance of truth in this ſaying, (10) At Paris, upon a little bridge, the hen

people are very ſtrong in diſputation, or underſtood the gammut, as I take la game to mean, aright; ſo that the ſureſt way to conquer them has always been to diſperſe them.

(10) At Paris, upon a little bridge, the hen is proportionable] Rabelais's words are, A Paris, ſus petit pont, geline de feurre, i. e. at Paris on the petit pont (a bridge there, call'd the little bridge) barn-door fowls to be ſold. Now geline, from gallina no doubt, is a hen: feurre, from the Latin-barbarous fodrum, fodder, pabulum, is ſtraw: ſo that geline de feurre is the ſame as geline de paillier (palea) a ſtraw-heap or chaff-heap-fowl; or, as Cotgrave explains it, a dunghill-hen, a hen that's fed at the barn-door. Having thus pav'd the way for the right underſtanding of barn-door-fowls to be ſold on the little bridge at Paris, let us hear what m. du Chat ſays upon it. This is one of the moſt ancient cries at Paris, which in Rabelais's time being ſet to muſick by the famous Janequin, together with many more the like cries, made a ſong, which was printed with three others of the ſame muſician at Venice, by Jerom Scott, 1550. And this cry ſignify'd, that then were ſold at Paris, on the petit-pont, barn-door fowls, not ſo fat indeed as cramm'd ones, but more delicious to eat in ſome people's opinions. To conclude, theſe barn-door fowls, which were ſuffered

to

hen is proportionable: and were they as copped and high-creſted as mariſh whoops, if veritably they did not ſacrifice the printers pumpet-balls at Moreb, with a new edge ſet upon them by text letters, or thoſe of a ſwift-writing hand, it is all one to me; ſo that the headband of the book breed not moths or worms in it. And put the caſe, that at the coupling together of the buck-hounds, the little puppies ſhould have waxed proud before the notary could have given an account of the ſerving of his writ by the cabaliſtick art, it will neceſſarily follow (under correction of the better judgment of the court) that ſix acres of meadow-ground of the greateſt breadth will make three buts of fine ink, without paying ready money. Conſidering that at the funeral of king Charles, we might have had the fathom in open market for deuce-ace: this I may affirm with a ſafe conſcience, upon my oath of wool.

And I ſee ordinarily in all good bagpipes, that when they go to the counterfeiting of the chirping of ſmall birds, by ſwinging a broom three times about a chimney, and putting his name upon record; they do nothing but bend a croſs-bow backward, and wind a horn, if perhaps it be too hot; and that by making it faſt to a rope he was to draw, immediately after the ſight of the letters, the cows were reſtored to him. Such another ſentence (11) after the

to run about, and were not coop'd up and fed with corn, &c. (pollard, I think we call it, from poularde a fat hen) was the only poultry permitted by the lex fannia, to be ſerv'd up at great men's tables; perhaps it was frugality which brought it in vogue in the reign of Francis I, who had even prohibited the eating of roaſt-meat for dinner.

(11) After the homelieſt manner] So Cotgrave indeed renders à la martingale; but gives no reaſon for it. M. du Chat ſays it may mean at martinmas, or in the parliament of Provance, the country of the ancient Martegaux.

homelieſt manner was pronounced in the ſeventeenth year, becauſe of the bad government of Louzefougarouſe; whereunto it may pleaſe the court to have regard. I deſire to be rightly underſtood; for truly I ſay not, but that in all equity, and with an upright conſcience, thoſe may very well be diſpoſſeſs'd, who drink holy-water, as one would do a weaver's ſhuttle; whereof ſuppoſitories are made to thoſe that will not reſign, but on the terms of ell and tell, and giving of one thing for another. Tunc, my lords, quid juris pro minoribus? For the common cuſtom of the Salick law is ſuch, that the firſt incendiary or firebrand of ſedition, that flays the cow, and wipes his noſe in (12) a full concert of muſic, without blowing in the cobler's ſtitches, ſhould in the time of the night-mare ſublimate the penury of his member by moſs gathered when people are like to founder themſelves at the maſs at midnight, (13) to give the eſtrapade to theſe white wines of Anjou, (14) that do gambetta, neck to neck, (15) after the faſhion of Britany. Concluding, as before, with coſts, damages, and intereſts.

After that the lord of Suckfiſt had ended, Pantagruel ſaid to the lord of Kiſsbreech, My friend, have you a mind to make any reply to what is ſaid? No,

(12) Full concert] Plain-chant, in the French, i. e. plain ſong. Sir T. U. miſtook planus for plenus.

(13) To give the eſtrapade] To throw wine down the throat till it ſtops in the ſtomach, in like manner as an unhappy wretch under the puniſhment of the ſtrappade is ſtopp'd, within a foot or two of the pavement.

(14) That do gambetta] This is hardly to be underſtood; qui font la jambette, means, to give a man a trip or foil.

(15) After the faſhion of Britany] Wines which make thoſe that drink them ſtumble, as the Bretons throw each other on their backs by a certain trip in wreſtling call'd jambette in French; gambetta in Italian.

my

my lord, anſwered Kiſsbreech; for I have ſpoke all I intended, and nothing but the truth: therefore put an end for God's ſake to our difference; for we are here at great charge.

CHAP. XIII.

How Pantagruel gave judgment upon the difference of the two lords.

THEN Pantagruel, riſing up, aſſembled all the preſidents, counſellors, and doctors that were there, and ſaid unto them; Come now, my maſters, you have heard, vivæ vocis oraculo, the controverſy that is in queſtion, what do you think of it? They anſwered him, We have indeed heard it; but have not underſtood (the devil) ſo much as one circumſtance of the caſe: and therefore we beſeech you unâ voce, and in courteſy requeſt you, that you would give ſentence as you think good; and ex nunc prout ex tunc, we are ſatisfied with it, and do ratify it with our full conſents. Well, my maſters, ſaid Pantagruel, ſeeing you are ſo pleaſed, I will do it: but I do not truly find the caſe ſo difficult as you make it. Your paragraph Caton, (1) the law frater, the law

(1) The law frater, &c.] We have a commentary by Francis Hotmanon ſome of theſe laws, and on others likewiſe, printed in 4to at Lyons, 1564, under the title of Fr. Hotomanus in ſex, tho' I can count but five, leges obſcuriſſimas, L. gallus, L. vinum, L. frater à fratre, L. eam, quam, L. precibus. And altho' the obſcurity of many of theſe laws ſpecified by Pantagruel, is naturally enough expreſs'd in theſe two verſes:

law gallus, the law quinque pedum, the law vinum, the law ſi dominus, the law mater, the law mulier bona, the law ſi quis, the law Pomponius, the law fundi, the law emptor, the law prætor, the law venditor, and a great many others, are far more intricate in my opinion. After he had ſpoke this, he walked a turn or two about the hall, plodding very profoundly as one may think: for he did groan like an aſs, whilſt they girt him too hard, with the intenſiveneſs of conſidering, how he was bound in conſcience to do right to both parties, without varying or accepting of perſons. Then he returned, ſat down, and began to pronounce ſentence as followeth:

Having ſeen, heard, calculated, and well conſidered of the difference between the lords of Kiſsbreech and Suckfiſt; the court ſaith unto them, that in regard of the ſudden ſhivering of the flickermouſe, bravely declining from the eſtival ſolſtice, to attempt by private means the ſurprizal of toyiſh trifles in thoſe, who are a little unwell for having taken a draught too much, through the lewd demeanour and vexation of the (2) beetles, that inhabit the (3) diarodal climate of an hypocritical ape on horſeback, bending a croſs-bow backwards. The plaintiff truly had juſt cauſe to calfet, [caulk] and ſtop the chinks of the gallion, which the good woman blew up with wind, having one foot ſhod and the other bare, reimburſing

Damnetur frater, damnetur lectaque mater,
Damnetur gallus, damnetur filius ejus.

Yet have ſeveral of the moſt celebrated lawyers of Germany, France, and Italy, commented, ſince Hotman, on the law frater à fratre, and on the law gallus.

(2) Beetles] Read lucifugous nicticoraces.

(3) Diarodal] The author's word is diarhomal. That is, ſays the Dutch ſcholiaſt, the climate which paſſes thro' Rome: ſeven according to the ancients, nine according to the moderns.

and

and reſtoring to him, low and ſtiff in his conſcience, as many bladder-nuts and wild piſtaches as there is of hair in eighteen cows, with as much for the embroiderer, and ſo much for that. He is likewiſe declared innocent of the caſe privileged from the knapdardies, into the danger whereof it was thought he had incurred; becauſe he could not jocundly and with fulneſs of freedom untruſs and dung, by the deciſion of a pair of gloves perfumed with the ſcent of bum-gunſhot, at (4) the walnut-tree taper, as is uſual in his country of Mirobalais. Slacking therefore the top-ſail, and letting go the boulin with the brazen-bullets, wherewith the mariners did by way of proteſtation bake in paſte-meat (5) great ſtore of pulſe interquilted with the dormouſe, whoſe hawks bells were made with a puntinaria, after the manner of Hungary or Flanders lace, and which his brother-in-law carried in a panier, lying near to three chevrons or bordered gueules, whilſt he was clean out of heart, drooping and creſt-fallen by the too narrow ſifting, canvaſing, and curious examining of the matter, in the angulary dog-hole of naſty ſcoundrels, from whence we ſhoot at the vermiformal popingay, with the flap made of a fox-tail.

But in that he chargeth the defendant, that he was

(4) Walnut-tree-taper] Chandelle de noix. Nut-lights. In Mirebalais, where tallow is ſcarcer than nuts, they burn great quantities of nut-oil in lamps made like a candleſtick.

(5) Great ſtore of pulſe interquilted with the dormouſe] Here the tranſlator miſtakes the river Loire for loir a dormouſe. Rabelais's words are legumaiges du Loire, pulſe of the Loire. There are two rivers of that name in France, or I am much out in my geography, one le Loire, and t'other la Loire: the latter running through the heart of France ſome hundreds of miles together; the other branching from it, but of no great note or extent.

a botcher, (6) cheeſe-eater, and trimmer of (7) man's fleſh imbalm'd; which in the arſiverſy ſwagfal tumble was not found true, as by the defendant was very well diſcuſſed.

The court therefore doth condemn and amerce him in three porringers of curds, well cemented and cloſed together, ſhining like pearls, and cod-pieced after the faſhion of the country, to be paid unto the ſaid defendant about the middle of Auguſt in May: but on the other part, the defendant ſhall be bound to furniſh him with hay and ſtubble, for ſtopping the caltrops of his throat, troubled and impurelugafixed, with gabardines garbeled ſhufflingly, and friends as before, without coſts and for cauſe.

Which ſentence being pronounced, the two parties departed both contented with the decree; which was a thing almoſt incredible: (8) for it never came to

(6) Cheeſe-eater] Tyrofageux. From the Greeek Τυροφάγος.

(7) Man's fleſh imbalm'd] Mommie in French. Belon, ſpeaking of the cedria, or black pitch, which the French call goudron, ſays it is the thing which anciently the Ægyptians made uſe of to preſerve dead bodies, of which is made that drug we call mummy. [See Belon's ſingularitez, &c. l. 2. c. 3.] I like the Dutch definition of a mummy much better. Zékere ſtóffe gelyk pik, komende van gebalſemde lighaamen uyt Arabia, of zynde uyt Joodenlym gemaakt. That is, a certain ſtuff like pitch, being the ſubſtance of embalm'd bodies from Arabia: or elſe made of Jews lime, a bitumen ſo called; a fat clammy ſubſtance.

(8) For it never came to paſs——definitive ſentence] The edition of Dolet has not theſe four lines. They were added in that of 1553. The reader will not, I dare ſay, think it tedious to peruſe m. du Chat's recapitulation of the contents of this and the two preceding chapters. Rabelais, ſays he, has imitated in proſe Marot's two wild diſcourſes of a cock and a bull in verſe, a ſort of poetry

to paſs ſince the great rain, nor ſhall the like occur in thirteen jubilees hereafter, that two parties, contradictorily contending in judgment, be equally ſatisfied and well pleaſed with the definitive ſentence. As for the counſellors, and other doctors in the law that were there preſent, they were all ſo raviſhed with admiration

etry which has been juſtly found fault with by Joachim du Bellay. Here the ſubject-matter is a great law-ſuit, which had laſted ſeveral years between two noble perſonages of the kingdom of France. There had been for a long time a paper-war carried on between them, numberleſs law-pieces had been drawn up on both ſides, all the courts had been gone through, and a legion of citations foreign to the point, as the mode then was, had only ſerv'd to puzzle and darken the affair, inſtead of unravelling and clearing it up. Both plaintiff and defendant being quite tired out with this way of proceeding, and having heard much talk of Pantagruel and his profound and univerſal knowledge, they intreated him to examine into the points in diſpute between them, and finally decide their ſuit according to his own opinion, without conferring with any other judge whatſoever. He readily undertook this taſk, on condition that, all the papers that had been drawn up between them being firſt burnt, the parties themſelves would plead their own cauſe perſonally before him; ſince each being certainly beſt acquainted with his own buſineſs, and both of them perſons of veracity and integrity, as he ſuppos'd them to be, they would relate their matter to him naturally, without any thing that was either untrue or not pertinent to the caſe. Accordingly they appear, and each pleads his own cauſe; the plaintiff under the name of Kiſs-breech, and the defendant under that of Suck-fizzle (for that's the meaning of Rabelais's Humeveſne) to intimate the mean unworthy part that ſuitors are oftentimes forced to act. But, as in thoſe days [but not ſince to be ſure] the pleadings at the bar were no leſs obſcure, nor leſs full of trumpery than the writings of the advocates, which is ſignified by that heap of incoherent ſtuff and torrent of nonſenſe on the

miration at the more than human wiſdom of Pantagruel, which they did moſt clearly perceive to be in him, by his ſo accurate deciſion of this ſo difficult and thorny cauſe, that their ſpirits, with the extremity of the rapture, being elevated above the pitch of actuating the organs of the body, they fell into a trance and ſudden extaſy, wherein they ſtay'd for the ſpace of three long hours; and had been ſo as yet in that condition, had not ſome good people fetch'd ſtore of vinegar and roſe-water to bring them again unto their former ſenſe and underſtanding. For the which God be praiſed every where: and ſo be it.

CHAP. XIV.

How Panurge related the manner how he eſcaped out of the hands of the Turks.

THE great wit and judgment of Pantagruel was immediately after this made known to all the world, by ſetting forth his praiſes in print, and putting upon record this late wonderful proof he had given thereof amongſt the rolls of the crown, and regiſters of the palace; in ſuch ſort, that every body began to ſay, that Solomon, who by a probable gueſs only, without any further certainty, cauſed the child

part both of plaintiff and defendant, who knew nothing of their affair, except from thoſe writings which they had indeed but too much and too often pored over; hence it comes, that Pantagruel's decree is not a whit more intelligible than either of the pleader's diſcourſes. Both parties, however, are ſatisfied with the ſentence which he paſſed, becauſe neither of them ſaw any thing in it that could tend to make him think he had loſt his cauſe,

to

to be delivered to its own mother, ſhewed never in his time ſuch a maſter-piece of wiſdom, as the good Pantagruel had done: happy are we therefore that have him in our country. And indeed they would have made him thereupon maſter of the requeſts, and preſident in the court; but he refuſed all, very graciouſly thanking them for their offer: For, ſaid he, there is too much ſlavery in theſe offices, and very hardly can they be ſaved that do exerciſe them, conſidering the great corruption that is amongſt men. Which makes me believe, if the empty ſeats of angels be not fill'd with other kind of people than thoſe, we ſhall not have the final judgment theſe (1) ſeven thouſand ſixty and ſeven jubilees yet to come: and ſo (2) Cuſanus will be deceived in his conjecture. Remember that I have told you of it, and given you fair advertiſement in time and place convenient. But if you have any hogſheads of good wine, I willingly will accept of a preſent of that. Which they very heartily did do, in ſending him of the beſt that was in the city; and he drank reaſonably well. But poor Panurge bibbed and bows'd of it moſt villainouſly; for he was as dry as a red-herring, as lean as a rake, and like a poor, lank, ſlender cat, walk'd gingerly as if he had trod upon eggs: ſo that by ſome one being admoniſh'd, in the midſt of his draught of a large deep bowl, full of excellent claret, with theſe words, Fair

(1) Seven thouſand ſixty and ſeven jubilees] It is in the original only thirty-ſeven jubilees.

(2) Cuſanus] Nicolas de Cuſa, cardinal, who wrote his conjectures in 1452. He therein ſuppoſes, that as the firſt world periſh'd by a deluge in the 34th jubilee of fifty years, the end of the world would happen in the like 34th jubilee of the Chriſtian æra, that is, before the year 1734. I can't diſmiſs this article without taking notice that the words beginning, Which makes me believe, &c. to Remember I have told you of it, &c. are not in Dolet's edition, but added in that of 1553.

and ſoftly goſſip, you ſuck up as if you were mad: I give thee to the devil, ſaid he; thou haſt not found here thy little tippling ſippers of Paris, that drink no more than the chaffinch, and never take in their beak full of liquor, till they be bobbed on the tails after the manner of the ſparrows. O companion, if I could mount up as well as I can get down, I had been long e'er this above the ſphere of the moon (3) with Empedocles. But I cannot tell what a devil this means. This wine is ſo good and delicious, that the more I drink thereof, the more I am a-thirſt. I believe the ſhadow of my maſter Pantagruel maketh men a-thirſty, as the moon makes the catarrhs and defluxions. At which word the company began to laugh; which Pantagruel perceiving, ſaid, Panurge, what is that which moves you to laugh ſo? Sir, ſaid he, I was telling them that thoſe deviliſh Turks are very unhappy, in that they never drink one drop of wine; and that tho' there were no other harm in all Mahomet's alcoran, yet for this one baſe point of abſtinence from wine, which therein is commanded, I would not ſubmit myſelf unto their law. But now tell me, ſaid Pantagruel, how you eſcaped out of their hands. By G----, ſir, ſaid Panurge, I will not lie to you in one word.

The raſcally Turks had broached me upon a ſpit, all larded like a rabbit: for I was ſo dry and meagre, that otherwiſe of my fleſh they would have made but very bad meat: and in this manner began to roaſt me alive. As they were thus roaſting me, I recommended myſelf unto the divine grace, having in my mind the good St. Lawrence, and always hoped in God that he would deliver me out of this torment; which came to paſs, and that very ſtrangely: for as I did commit myſelf with all my heart to God, crying, Lord God help me! Lord God ſave me! Lord God take

(3) With Empedocles] See Lucian's Icaromenippus.

me out of this pain and helliſh torture, wherein theſe traiterous dogs detain me for my ſincerity in the maintainance of thy law! the turnſpit fell aſleep by the divine will, or elſe by the virtue of ſome good Mercury, who cunningly brought Argus into a ſleep for all his hundred eyes. When I ſaw that he did no longer turn me in roaſting, I looked upon him, and perceived that he was faſt aſleep: then took I up in my teeth a fire-brand by the end where it was not burnt, and caſt it into the lap of my roaſter; and another did I throw as well as I could under a field-bed, that was placed near to the chimney, wherein was the ſtraw-bed of my maſter turnſpit. Preſently the fire took hold in the ſtraw, and from the ſtraw to the bed, and from the bed to the loft, which was planked and cieled with fir, after the faſhion of the foot of a lamp. But the beſt was, that the fire, which I had caſt into the lap of my paultry roaſter, burnt all his groin, and was beginning to ſeize upon his cullions, when he became ſenſible of the danger: for his ſmelling was not ſo bad, but that he felt it ſooner than he could have ſeen day-light. Then ſuddenly getting up, and in a great amazement running to the window, he cried out to the ſtreets as high as he could, Dal-baroth, dal-baroth, dal-baroth; which is as much as to ſay, fire, fire, fire. Incontinently turning about, he came ſtreight towards me, to throw me quite into the fire; and, to that effect, had already cut the ropes wherewith my hands were tied, and was undoing the cords from off my feet, when the maſter of the houſe hearing him cry fire, and ſmelling the ſmoke from the very ſtreet where he was walking with ſome other baſhaws and (4) muſtaphas, ran

(4) Muſtapha's] Muſaffis in the French, which does not mean a man's name, but is a common appellative both in the Turkiſh and Sclavonian tongue for a Mahometan doctor and prophet.

with

with all the ſpeed he had to ſave what he could, and to carry away his (5) jewels; yet ſuch was his rage, before he could well reſolve how to go about it, that he caught the broach whereon I was ſpitted, and therewith killed my roaſter ſtark dead, of which wound he died there for want of regimen, or otherwiſe: for he ran him in with the ſpit a little above the navel, towards the right flank, till he pierced the third lappet of his liver, and the blow ſlanting upwards from the diaphragm, thro' which it had made penetration, the ſpit paſt athwart the pericardium, and came out above at his ſhoulders, betwixt the ſpondyls and the left homoplat.

True it is, for I will not lie, that in drawing the ſpit out of my body, I fell to the ground near unto the andirons, and ſo by the fall took ſome hurt; which indeed had been greater, but that the lardons, or little ſlices of bacon wherewith I was ſtuck, kept off the blow. My baſhaw then ſeeing the caſe to be deſperate, his houſe burnt without remiſſion, and all his goods loſt, gave himſelf over unto all the devils in hell, calling upon ſome of them by their names, (6) Grilgoth,

(5) Jewels] Read his effects, not jewels. It is indeed bagues in French, but that word in the plural means one's whole ſubſtance. Bague, in the ſingular, means indeed a jewel; but bagues is le bagage, bag and baggage. [See Cotg.] Moy, mes gens, & mes bagues. Myſelf, my people and goods.

(6) Grilgoth, Aſtarot, Rappalus] Names of devils which ſeem to preſide in conflagrations, ride in the burnings, and direct the flames, where every thing is broil'd (grill'd) roaſted (aſſus and roti) rappareed, raven'd, and rifled. Gribouillis, which follows, is not in Dolet's edition, but in that of 1553. It is, ſays m. du Chat, a corruption of griboury, which Oudin renders il bau, folletto, ſarfadello, demonio. [Bau, bau, in Italian, is our boe-peep. Foletto, our Robin Good-fellow: innocent merry

Grilgoth, Aſtarot, Rappalus, and Gribouillis, nine ſeveral times; which when I ſaw, I had above five pennyworth of fear, dreading that the devils would come even then to carry away this fool, and ſeeing me ſo near him would perhaps ſnatch me up too. I am ready, thought I, half roaſted, and my lardons will be the cauſe of my miſchief; for theſe devils are very lickorous of lardons, according to the authority which you have of the philoſopher Jamblicus and Murmault, in (7) the apology of boſſutis, adulterated pro magiſtros noſtros: but for my better ſecurity I made the ſign of the croſs; crying, Hagios, athanatos ho theos! and none came. At which, my rogue baſhaw, being very much aggrieved, would in tranſpiercing his heart with my ſpit have killed himſelf; and to that purpoſe had ſet it againſt his breaſt, but it could not enter, becauſe it was not ſharp enough. Whereupon I, perceiving that he was not like to work upon his body the effect which he intended, although he did not ſpare all the force he had to thruſt it forward, came up to him, and ſaid, Maſter Bugrino, thou doſt here but trifle away thy time, for thou wilt never kill thyſelf thus as thou doeſt. Well, (8) thou may'ſt

merry devils.] Gribouillis means ſomething turbulent, and alludes both to grilling and boiling. But enough of theſe diabolical cook-ruffians. Pray God ſend me bread; French bread, if beggars may be chuſers; and the devil may keep his cooks to himſelf!

(7) The apology, &c.] Read de boſſutis & contrefactis, not adulterated, pro magiſtros noſtros. John Murmault, or Murmellius, of Ruremonde, whoſe name was up in 1513: this man, who was perhaps boſſu (hulch-back'd) or otherwiſe contrefait, as the French ſay (deformed) had belike written ſome apology for himſelf and brethren, in anſwer to ſome ſatire which charg'd them with being bacon-nimmers, neck-writhers, and men, for the moſt part, of as ill-contriv'd minds as bodies.

(8) Thou may'ſt hurt or bruiſe ſomewhat, &c.] In the French

may'ſt hurt or bruiſe ſomewhat within thee, ſo as to make thee languiſh all thy life-time moſt pitifully amongſt the hands of the chirurgeons: but if thou wilt be counſelled by me, I will kill thee clear outright, ſo that thou ſhalt not ſo much as feel it; and truſt me, for I have killed a great many others, who never have complained afterwards. Ha, my friend, ſaid he, I prithee do ſo, and for thy pains I will give thee my (9) codpiece: take, here it is, there are ſix hundred ſeraphs in it, and ſome fine diamonds, and moſt excellent rubies. And where are they, ſaid Epiſtemon? By St. John, ſaid Panurge, they are a good way hence, if they always keep going: but where is the laſt year's ſnow? This was the greateſt care that Villon the Pariſian poet took. Make an end, ſaid Pantagruel, that we may know how thou didſt dreſs thy baſhaw. By the faith of an honeſt man, ſaid Panurge, I do not lie in one word: I ſwaddled him in a ſcurvy ſwathel-binding, which I found lying there half-burnt, and with my cords tied him royſter-like both hand and foot, in ſuch ſort that he was not able to winſe; then paſt my ſpit through his throat, and hanged him thereon, faſtening the end thereof at two great hooks or cramp-irons, upon which they did hang their halberds; and then, kindling a fire under him, did flame you up my milourt, as they uſe to dry herrings in a chimney: with this, taking his budget, and a little javelin that was upon the foreſaid hooks, I ran away a fair gallop-rake, and God he knows how I did ſmell my ſhoulder of mutton.

French it is bien te bleſſeras quelque hurte, i. e. thou may'ſt wound thyſelf in ſome place. Quelque hurte is the ſame as quelque part. Hurte does not mean our Engliſh hurt, but a place: from the German ort, in Latin locus, from whence the Latin-barbarous ortare. See more of this in du Chat, Cotgrave, and others.

(9) Codpiece] Budget it ſhould be: bougette, not brayette, as it is in the erroneous editions.

When

When I was come down into the ſtreet, I found every body come to put out the fire with ſtore of water, and ſeeing me ſo half-roaſted, they did naturally pity my caſe, and threw all their water upon me, which by a moſt joyful refreſhing of me, did me very much good. Then did they preſent me with ſome victuals; but I could not eat much, becauſe they gave me nothing to drink but water, after their faſhion. Other hurt they did me none; only one (10) little villainous Turky knob-breaſted rogue came to ſnatch away ſome of my lardons; but I gave him ſuch a ſturdy thump, and (11) ſound rap on the fingers, with all the weight of my javelin, that he came no more the ſecond time. Shortly after this, there came towards me a pretty young (12) Corinthian wench, who brought me a box full of conſerves, of round Myrabolan plums, called emblicks, and looked upon my poor Roger with an eye of great compaſſion, as it was flea-bitten and pinked with the ſparkles of the fire from whence it came; for it reached no further in length, believe me, than my knees. But note,

(10) Little villainous, &c.] Turks love bacon, the more becauſe it is prohibited meat. Under this drolling tale Rabelais rubs up a certain Sorboniſt, who wanted to have our author burnt for a heretick. As for the fellow that ſnatch'd at the bacon, being hump-breaſted, not hump-back'd, Rabelais ſays that of him, becauſe ſuch a one, reſembling a lean fowl, wanted ſome bacon to lard and repair that leanneſs, as the breaſts of lean capons and chickens are ſerv'd.

(11) Gave a ſound rap, &c.] Donner dronos. A Toulouſe phraſe. See it prettily deſcanted upon by du C.

(12) Corinthian wench] Of the ſame diſpoſition with thoſe Corinthian females of antiquity, who in the prol. to l. 3. are ſaid to be ſo ſtout-hearted, that, tho' they were ever ſo prudiſh or old, yet would they furbiſh up the harneſs, &c. See Eraſmus's adages in the word Corinthiari.

that

that this roaſting cured me entirely of a ſciatica, whereunto I had been ſubject above ſeven years before, upon that ſide which my roaſter, by falling aſleep, ſuffered to be burnt.

Now whilſt they were thus buſy about me, the fire triumphed; never aſk, how? for it took hold on above two thouſand houſes; which one of them eſpying cried out, ſaying, By Mahoom's belly all the city is on fire, and we do nevertheleſs ſtand gazing here, without offering to bring any relief. Upon this, every one ran to ſave his own. For my part, I took my way towards the gate. When I was got upon the knap of a little hillock, not far off, I turned me about as did Lot's wife, and looking back, ſaw all the city burning in a fair fire: whereat I was ſo glad, that I had almoſt beſhit myſelf for joy: but God puniſhed me well for it. How? ſaid Pantagruel. Thus, ſaid Panurge; for when with pleaſure I beheld this jolly fire, jeſting with myſelf, and ſaying, Ha poor fleas, ha poor mice, you will have a bad winter of it this year; the fire is in your reeks, it is in your bed-ſtraw: out came more than ſix, yea (13) more than thirteen hundred and eleven dogs great and ſmall, all together out of the town, flying away from the fire. At the firſt approach they ran all upon me, being carried on by the ſcent of my leacherous half-roaſted fleſh, and had even then devoured me in a trice, if my good angel had not then inſpired me with the inſtruction of a remedy, very ſovereign againſt the pain of the teeth. And wherefore, ſaid Pantagruel, wert

(13) More than thirteen hundred and eleven dogs, &c.] Among the Turks, except ſome very ſmall and exceeding pretty dogs of Malta or Poland, belonging to women of the firſt rank, all the other dogs have no particular owners, but run about the ſtreets: but the other dogs above-mentioned have as much care taken of them, and are dreſs'd as fine as the maſter or miſtreſs that owns them.

thou

thou afraid of the pain of the teeth? wert thou not cured of thy rheums? By palm-funday, ſaid Panurge, is there any greater pain of the teeth than when the dogs have you by the legs? But on a ſudden, as my good angel directed me, I thought upon my lardons, and threw them into the midſt of the field amongſt them: then did the dogs run, and fight with one another at fair teeth, which ſhould have the lardons: by this means they left me, and I left them alſo buſſing with, and hairing one another. Thus did I eſcape frolick and lively, grammercy roaſt-meat and cookery.

CHAP. XV.

How Panurge ſhewed a very new way to build the walls of Paris.

PAntagruel one day, to refreſh himſelf of his ſtudy, went a walking towards St. Marcel's ſuburbs, to ſee the extravagancy of the Goboline building, and to taſte of their ſpiced bread. Panurge was with him, having always a flagon under his gown, and a good ſlice of a gammon of bacon; for without this he never went, ſaying, That it was his life-guard; other ſword carried he none. And when Pantagruel would have given him one, he anſwered that he needed none, for that it would but heat his milt. Yea, but, ſaid Epiſtemon, if thou ſhould'ſt be ſet upon, how would'ſt thou defend thyſelf? (1) With great brodkin blows, anſwered

(1) With great brodkin blows, provided thruſts were forbidden] It means, he would defend himſelf with kicking [for brodequin is a buſkin or boot] provided rapiers,

ſwered he, provided thruſts were forbidden. At their return, Panurge conſidered the walls of the city of Paris, and in deriſion ſaid to Pantagruel, (2) See what fair walls are here! O how ſtrong they are, and well fitted to keep geeſe in a coop to fatten them! By my beard they are very ſorry walls for ſuch a city as this is; for a cow with one fart would go near to overthrow above ſix fathoms of them. O my friend, ſaid Pantagruel, doſt thou know what Ageſilaus ſaid, when he was aſked, why the great city of Lacedemon was not encloſed with walls? Shewing them the inhabitants and citizens, ſo ſtrong, ſo well armed, and ſo expert in military diſcipline; Lo here, ſaid he, the walls of the city: ſignifying thereby, that (3) there is no wall

piers, i. e. long ſmall ſwords [eſtocs, tucks] were forbidden. For, againſt ſuch a weapon, which could reach him at a diſtance, his kicking would have done him no ſervice.

(2) See what fair walls here are!] The emperor Charles V, with his army, threatening Paris in 1544; then, and not before, the French began to fortify it, and repair the walls thereof, which, it ſeems, by what Panurge ſays, were become ſo ruinous, a young gooſe might eaſily have got over them, if it had not mew'd, i. e. caſt its feathers, for that's the meaning of the French word mue [from whence we have it, or rather both of us from the latin muto]. Mue likewiſe ſignifies a coop, as Sir T. U. interprets it here: O how ſtrong theſe walls are, and well fitted to keep geeſe in a coop to fatten 'em! Which of theſe two conſtructions is righteſt, I muſt leave to the reader's own judgment: our author's words are, O que fortes ſont ces murailles, & bien en point pour garder les oiſons en mue!

(3) There is no wall but of bones] It is literally ſo indeed; but 'tis a Galliciſm, and means, there's no wall like that of bones, il n'eſt muraille que de os, i. e. the inhabitants of a town are themſelves the beſt walls,

but

but of bones, and that towns and cities cannot have a ſurer wall, nor better fortifications, than the proweſs and virtue of the citizens and inhabitants. So is this city ſo ſtrong, by the great number of warlike people that are in it, that they care not for making any other walls.

Beſides, whoſoever would go about to wall it, as Straſburgh, (4) Orleans, or Ferrara, would find it almoſt impoſſible, the coſt and charges would be ſo exceſſive. Yea, but, ſaid Panurge, it is good nevertheleſs to have an outſide of ſtone, when we are invaded by our enemies, were it but to aſk, who is below there? As for the enormous expence, which you ſay would be needful for undertaking the great work of walling this city about, if the gentlemen of the town will be pleaſed to give me a good round cup of wine, I will ſhew them a pretty, ſtrange, and new way how they may build them cheap enough. How, ſaid Pantagruel? Do not ſpeak of it then, anſwered Panurge, and I will tell it you. I ſee that (5) the what d'ye call-ums of the women of this country are cheaper than ſtones: of them ſhould the walls be built, ranging them in good ſymmetry by the rules of architecture, and placing the

(4) Orleans] The ſtrong walls of Orleans were razed by order of the court, ſoon after the peace of 1562. The walls of Ferrara were not only high and ſtrong, but flank'd with towers and good baſtions, which, after it came into the pope's hands, were greatly augmented and enlarg'd, inſtead of being ſuffer'd to go to decay.

(5) The what d'ye call-ums of the women, &c.] In the original it is, callibiſtris des femmes. Why callibiſtri [for that is the ſingular of callibiſtris] ſhould ſignify a woman's tufted honours, I know not, unleſs it comes from the Greek Καλλίβοτρυς, pulchros racemos habens. M. du Chat ſays nothing to it, thinking it a ticklish

the largeſt in the firſt ranks, then ſloping downwards ridge-ways, like the back of an aſs; the middle ſized ones muſt be ranked next, and laſt of all the leaſt and ſmalleſt. This done, there muſt be a fine little interlacing of them, like points of diamonds, as is to be ſeen in the great tower of Bourges, with a like number of the luſty catſoes that dwell in the clauſtral codpieces. What devil were able to overthrow ſuch walls? There is no metal like it to reſiſt blows, in ſo far that if (6) culverin-ſhot ſhould come to graze upon it, you would incontinently ſee diſtil

tickliſh point perhaps. M. le Roux, in his dictionary of pawh words, ſays it means le centre de l'amour, ou la nature d'une femme, le temple de Venus. Oudin likewiſe confines the word to a woman's ſecret parts, natura della donna; but Rabelais uſes the ſame for a monk's pudenda likewiſe in the next chapter. To return to m. du Chat, he tells us, he has read of a woman who having by her laſt will and teſtament left the Franciſcans of Amiens a piece of land call'd callibiſtry, thoſe good fathers put the following epitaph under their great church porch.

Cy git Louiſon la conturiere,
Qui par devotion ſinguliere
Laiſſa aux cordeliers d'icy
Son ſi joly callibiſtry.

In Engliſh,

Here lies the ſeamſtreſs Louiſon,
Who ſo well lov'd the myſt'ry,
She left the friars of this town
Her pretty callibiſtry.

(6) Culverin-ſhot] Here Rabelais is too licentious for me to explain his quibbling upon the words couille-vrines & coulevrine, & le couillon d'un levrie, &c. M. du Chat makes the application thereof to the inceſt, as 'tis call'd,

diſtil from thence the bleſſed fruit of the great pox, as ſmall as rain. Beware in the name of the devils, and hold off. Furthermore, no thunder-bolt or lightening would fall upon it: for why? They are all either bleſs'd or conſecrated. I ſee but one inconveniency in it. Ho, ho, ha, ha, ha, ſaid Pantagruel, and what is that? It is that the flies would be ſo lickoriſh of them, to a wonder, and would quickly gather there together; and there leave their ordure and excretions; and ſo all the work would be ſpoiled. But ſee how that might be remedied: they muſt be wiped and made rid of the flies with fair fox-tails, or good great aſs-pizzles of Provence. And to this purpoſe I will tell you, as we go to ſupper, a brave example ſet down by frater Lubinus, libro de compotationibus mendicantium.

In the time that the beaſts did ſpeak, which is not yet three days ago, a poor lion walking through the foreſt of Bieure, and ſaying his own little private devotions, paſt under a tree where there was a roguiſh collier gotten up to cut down wood: who, ſeeing the lion, caſt his hatchet at him, and wounded him enormouſly in one of his legs: whereupon the lion halting, ſo long toiled and turmoiled himſelf in roaming up and down the foreſt to find help, till at laſt he met with a carpenter, who willingly look'd upon his wound, cleanſed it as well as he could, and filled it with moſs; telling him that he muſt wipe his wound well, that the flies might not do their excrements in it, whilſt he ſhould go ſearch for ſome millefoil, commonly called the carpenter's herb. The lion, being thus healed, walking along in the foreſt; at what time, a ſempiternous old hag was picking up, and gathering ſome

call'd, of the monks and nuns, in their amours. See therefore du Chat himſelf, for I muſt haſten to other matters.

ſticks

ſticks in the ſaid foreſt; who, ſeeing the lion coming towards her, for fear fell down backwards, in ſuch ſort, that the wind blew up her gown, coats, and ſmock even as far as above her ſhoulders. Which the lion perceiving, for pity ran to ſee whether ſhe had taken any hurt by the fall; and thereupon, conſidering her what d'you callit, ſaid, O poor woman, who hath thus wounded thee? Which words when he had ſpoken, he eſpied a fox, whom he called to come to him, ſaying, Goſſip Renard, han, hither, hither, and for cauſe.

When the fox was come, he ſaid unto him, My goſſip and friend, they have hurt this good woman between the legs moſt villainouſly, and there is a manifeſt ſolution of continuity: ſee how great a wound it is, even from the tail up to the navel, in meaſure four, nay full five handfulls and a half! This is the blow of an hatchet; I doubt me it is an old wound; and therefore, that the flies may not get into it, wipe it luſtily, well and hard, I prithee, both within and without: thou haſt a good tail and long: wipe, my friend, wipe, I beſeech thee, and in the mean while I will go get ſome moſs to put into it. For thus ought we to ſuccour and help one another. Wipe it hard, thus, my friend, wipe it well; for this wound muſt be often wiped, otherwiſe the party cannot be at eaſe. Go to, wipe well, my little goſſip, wipe: God hath furniſhed thee with a tail: thou haſt a long one, and of a bigneſs proportionable, wipe hard and be not weary. A good wiper, who, in wiping continually, wipeth with his wipard, by waſps ſhall never be wounded. Wipe, my pretty minion, wipe, my little bully, I will not ſtay long. Then went he to get ſtore of moſs; and, when he was a little way off, he cried out in ſpeaking to the fox thus, Wipe well ſtill, goſſip, wipe, and let it never grieve thee to wipe well, my little goſſip: I will put thee into ſervice to

be

be wiper to don Pedro de Caſtille; wipe, only wipe, and no more. The poor fox wiped as hard as he could, here and there, within and without: but the falſe old trot did ſo fizzle and foiſt, that ſhe ſtunk like a hundred devils. Which put the poor fox to a great deal of ill eaſe; for he knew not to what ſide to turn himſelf, to eſcape the unſavoury perfume of this old woman's poſtern blaſts. And whilſt to that effect he was ſhifting hither and thither, without knowing how to ſhun the annoyance of thoſe unwholſome gueſts, he ſaw that behind there was yet another hole, not ſo great as that which he did wipe, out of which came this filthy and infectious air. The lion at laſt returned, bringing with him of moſs more than eighteen packs would hold, and began to put into the wound, with a ſtaff which he had provided for that purpoſe; and had already put in full ſixteen packs and a half, at which he was amazed. What a devil! ſaid he, this wound is very deep, it would hold above two cart-loads of moſs. The fox, perceiving this, ſaid unto the lion, O goſſip lion, my friend, I pray thee do not put in all thy moſs there, keep ſome of it: for there is yet here another little hole, that ſtinks like five hundred devils. I am almoſt choaked with the ſmell thereof, it is ſo peſtiferous and impoiſoning.

In this manner, ſaid Panurge, muſt theſe walls be kept from the flies; and wages allowed to ſome for wiping of them. Then ſaid Pantagruel, How doſt thou know that the privy parts of women are at ſuch a cheap rate? for in this city there are many virtuous, honeſt, and chaſte women, beſides the maids. Et ubi prenus? ſaid Panurge. I will give you my opinion of it, and that upon certain and aſſured knowledge. I do not brag that I have bum-baſted four hundred and ſeventeen, ſince I came into this city, though it be but nine days ago. But this very morning I met with a good fellow, who in

a wallet, ſuch as Æſop's was, carried two little girls of two or three years old at the moſt, one before, and the other behind. He demanded alms of me: but I made him anſwer, that I had more cods than pence. Afterwards I aſked him, Good man, theſe two girls are they maids? Brother, ſaid he, I have carried them thus theſe two years, and in regard of her that is before, whom I ſee continually, in my opinion ſhe is a virgin; nevertheleſs I will not put my finger in the fire for it: as for her that is behind, doubtleſs I can ſay nothing. Indeed, ſaid Pantagruel, thou art a merry companion, I will have thee to be apparelled in my livery: and therefore cauſed him to be cloathed moſt gallantly, according to the faſhion that then was; only that Panurge would have the codpiece of his breeches three foot long, and in ſhape ſquare, not round; which was done, and was well worth the ſeeing. Oftentimes was he wont to ſay, that the world had not yet known the emolument and utility that is in wearing great codpieces; but time would one day teach it them, as all things have been invented in time.

God keep from hurt, ſaid he, the good fellow whoſe great codpiece hath ſaved his life. God keep from hurt him, whoſe great codpiece hath been worth to him, in one day, one hundred threeſcore thouſand and nine crowns. God keep from hurt him, who by his great codpiece hath ſaved a whole city from dying by famine. And by G--- I will make a book of the commodity of great codpieces, when I ſhall have more leiſure. And indeed he compoſed a fair great book with figures; but it is not printed as yet, that I know of.

CHAP.

CHAP. XVI.

Of the qualities and conditions of Panurge.

PAnurge was of a middle ſtature, not too high nor too low, and had ſomewhat an aquiline noſe, made like the handle of a razor. He was at that time five and thirty years old, or thereabouts, fine to gild like a leaden dagger: for he was a very gallant man of his perſon, only that he was a little lewd, and naturally ſubject to a kind of diſeaſe, which at that time they called lack of money; a malady of nonpareil: yet notwithſtanding he had threeſcore and three tricks to help himſelf at his need. Of which the moſt honourable and moſt ordinary was by the way of filching: for he was a quarrelſome fellow, a ſharper, drinker, royſter, ſcowerer, and a very diſſolute and debauch'd fellow, if there were any in Paris; otherwiſe, and in all matters elſe, the beſt man in the world. And he was ſtill contriving ſome plot, and deviſing miſchief againſt the ſerjeants and the watch.

At one time he aſſembled three or four eſpecial good hacksters and roaring boys; made them in the evening drink like templars, afterwards led them till they came above St. Genevieve, or about the college of Navarre; and, at the hour that the watch was coming up that way, which he knew by putting his ſword upon the pavement, and his ear by it (and when he heard his ſword ſhake, it was an infallible ſign that the watch was near) at that inſtant he and his companions took a tumbrel or dung-cart, and gave it the brangle, hurling it with all their force down the hill, and ſo overthrew all the

poor watchmen like pigs, and then ran away upon the other ſide; for, in leſs than two days, he knew all the ſtreets, lanes, and turnings in Paris, as well as his (7) Deus det.

At another time he laid in ſome fair place, where the ſaid watch was to paſs, a train of gun-powder, and, at the very inſtant that they went along, ſet fire to it, and then made himſelf ſport to ſee what good grace they had in running away, thinking that St. Anthony's fire had caught them by the legs. As for the poor maſters of arts and theologues, he did perſecute them above all others. When he met with any of them upon the ſtreet, he would never fail to put ſome trick or other upon them; ſometimes putting a fry'd turd in their graduate hoods; at other times pinning on little fox-tails, or hares-ears behind them, or ſome ſuch other roguiſh prank. One day that the theologians were appointed all to meet in the Sorbonne, he made a barbonneſa tart, made of ſtore of garlick, galbanum, aſſa fœtida, caſtoreum, dog turds very warm; which he ſteep'd, temper'd, and liquify'd in the corrupt matter of pocky biles and peſtiferous botches; and, very early in the morning, therewith anointed all the lattices and grates of the Sorbonne in ſuch ſort, that the devil could not have endured it. Which made all theſe good people there to give up their gorges, and vomit what was upon their ſtomachs before all the world, as if they had flayed the fox. And ten or twelve of them died of the plague; fourteen became lepers, eighteen grew louſy, and above ſeven and twenty had the pox; but he did not care a button for it. He commonly carried a whip under his gown, wherewith he whipp'd without remiſſion the pages, whom he found carrying wine to their maſters, to make them mend their pace. In his coat he had

(7) Deus det] Latin grace after meat.

above

above ſix and twenty little fobs and pockets always full, one with ſome lead-water, and a little knife as ſharp as a glover's needle, wherewith he uſed to cut purſes: another with ſome kind of bitter ſtuff, which he threw into the eyes of thoſe he met: another with clotburs, penned with little geeſe or capons feathers, which he caſt upon the gowns and caps of honeſt people; and often made them fair horns, which they wore about all the city, ſometimes all their life. Very often alſo upon the women's hoods would he ſtick, in the hind-part, ſomewhat made in the ſhape of a man's member. In another he had a great many little horns full of fleas and lice, which he borrowed from the beggars of St. Innocent, and caſt them with ſmall canes or quills to write with, into the necks of the daintieſt gentlewomen that he could find, yea even in the church: for he never ſeated himſelf above in the choir, but always ſat in the body of the church amongſt the women, both at maſs, at veſpers, and at ſermon. In another, he uſed to have good ſtore of hooks and buckles, wherewithal he would couple men and women together, that ſat in company cloſe to one another; but eſpecially thoſe that wore gowns of crimſon taffaties; that when they were about to go away, they might rent all their gowns. In another, he had a ſquib furniſhed with tinder, matches, ſtones to ſtrike fire, and all other tackling neceſſary for it. In another, two or three burning glaſſes, wherewith he made both men and women ſometimes mad, and in the church put them quite out of countenance; for he ſaid that there was but an antiſtrophe between a woman, folle a la meſſe, and molle a la feſſe.

In another he had a good deal of needles and thread, wherewith he did a thouſand little deviliſh pranks. One time, at the entry of the palace unto the great hall, where a Cordelier was to ſay maſs to

the counſellors, he did help to apparel him, and put on his veſtments; but in the accoutring of him, he ſewed on his alb, ſurplice, or ſtole, to his gown and ſhirt, and then withdrew himſelf, when the ſaid lords of the court, or counſellors, came to hear the ſaid maſs: but (8) when it came to the Ite, miſſa eſt, that the poor frater would have laid by his ſtole, or ſurplice, he plucked off withal both his frock and ſhirt, which were well ſewed together, and thereby ſtripping himſelf up to the very ſhoulders, ſhewed his (9) what d'ye call-um to all the world; which was no ſmall one, as you may imagine: and the friar ſtill kept haling, but ſo much the more did he diſcover himſelf, and lay open his back-parts; till one of the lords of the court ſaid, How now, what's the matter? Will this good father make us here an offering of his tail to kiſs it? Nay, St. Anthony's fire kiſs it for us. From thenceforth was made an ordinance, that the poor fathers ſhould never diſrobe themſelves any more before the world, but in their veſtry-room, eſpecially in the preſence of women, leſt it ſhould tempt them to the ſin of longing, and diſordinate deſire. The people then aſked, why it was the friars had ſo long and large genitories? The ſaid Panurge reſolved the problem very neatly, ſaying, That which makes the aſſes to have ſuch great ears is, that their dams did put no biggins on their heads, as (10) d'Alliaco men-

(8) When it came to the Ite, miſſa eſt] The maſs never ends with ite, miſſa eſt, but during the octaves or at feſtivals that have nine leſſons. At other times, it concludes with benedicamus domino, or requieſcant in pace.

(9) His what d'ye call-um] Son callibiſtry, in French. See this word explained in the preceding chapter.

(10) D'Alliaco in his ſuppoſitions] He rubs up the Sor-

mentioneth in his ſuppoſitions. By the like reaſon, that, which makes the generation-tools of thoſe fair fraters ſo long, is, for that they wear no (11) bottom'd breeches, and therefore their jolly member, having no impediment, hangeth dangling at liberty, as far as it can reach, with a wiggle-waggle down to their knees, as women carry their patenotre beads. And the cauſe, wherefore they have it ſo correſpondently great, is, that in this conſtant wig-wagging the humours of the body deſcend into the ſaid member: for, according to the legiſts, agitation and continual motion is cauſe of attraction.

Item, He had another pocket full of itching powder, called ſtone-allum; whereof he would caſt ſome into the backs of thoſe women, whom he judged to be moſt beautiful and ſtately; which did ſo ticklihly gall them, that ſome would ſtrip themſelves in the open view of the world, and others dance like a cock upon hot embers, or a drum-ſtick on a taber: others again ran about the ſtreets, and he would run after them: to ſuch as were in the ſtripping vein, he would very civilly come to offer his attendance, and cover them with his cloak, like a courteous and very gracious man.

Item, In another he had a little leather-bottle full

Sorboniſts, in the perſon of Peter d'Ally, a doctor of Paris, archbiſhop of Cambray, and cardinal, who dy'd in 1425.

(11) Bottom'd breeches] The rule of St. Francis forbids 'em wearing any. And therefore in the book de cagotis tollendis, which a little lower, l. 3. ch. 8, Rabelais aſcribes to Juſtinian, the ſame Rabelais, who hated all mendicant friars, makes that emperor ſay, that the ſummum bonum of ſtates conſiſted in braguibus & braguetis, that is, in not maintaining or feeding ſuch people as wear no breeches or drawers, and conſequently have no codpieces.

of old oil; wherewith, when he ſaw any man or woman in a rich new handſome ſute, he would greaſe, ſmutch, and ſpoil all the beſt parts of it, under colour and pretence of touching them, ſaying, This is good cloth, this is good ſattin, good taffaties: madam, God give you all that your noble heart deſireth: you have a new ſute, pretty ſir; and you a new gown, ſweet miſtreſs, God give you joy of it, and maintain you in all proſperity. And with this would lay his hand upon their ſhoulders; at which touch ſuch a villainous ſpot was left behind, ſo enormouſly engraven to perpetuity in the very ſoul, body, and reputation, that the devil himſelf could never have taken it away. Then upon his departing, he would ſay, Madam, take heed you do not fall, for there is a filthy great hole before you.

Another he had all full of euphorbium, very finely pulverized: in that powder did he lay a fair handkerchief curiouſly wrought, which he had ſtolen from a pretty ſeamſtreſs of the palace, in taking away a louſe from off her boſom, which he had put there himſelf. And when he came into the company of ſome good ladies, he would trifle them into a diſcourſe of ſome fine workmanſhip of bonelace; then immediately put his hand into their boſom, aſking them, And this work, is it of Flanders, or of Hainault? And then drew out his handkerchief, and ſaid, Hold, hold, look what work here is: it is of Foutiman, or of Fontarabia: and ſhaking it hard at their noſe, made them ſneeze for four hours without ceaſing. In the mean while he would fart like a horſe, and the women would laugh, and ſay, How now, do you fart Panurge? No, no, madam, ſaid he, I do but tune my tail to the plain ſong of the muſick, which you make with your noſe. In another he had a picklock, a pelicane, a cramp-iron, a crook, and ſome other iron tools, where-

wherewith there was no door nor coffer which he would not pick open. He had another full of little cups, wherewith he played very artificially; for he had his fingers made to his hand, like thoſe of Minerva or Arachne, and had heretofore cried treacle. And when he changed a teſton, cardecu, or any other piece of money, the changer had been more ſubtle than a fox, if Panurge had not at every time made five or ſix ſols vaniſh away viſibly, openly, and manifeſtly, without making any hurt or leſion, whereof the changer ſhould have felt nothing but the wind.

CHAP. XVII.

How Panurge gained the pardons, and married the old women; and of the ſuit in law which he had at Paris.

ONE day I found Panurge very much out of countenance, melancholick and ſilent, which made me ſuſpect that he had no money; whereupon I ſaid unto him, Panurge, you are ſick, as I do very well perceive by your phyſiognomy; and I know the diſeaſe, you have a flux in your purſe: but take no care, I have yet ſeven pence half-penny, that never ſaw father nor mother, which ſhall not be wanting no more than the pox in your neceſſity. Whereunto he anſwered me, Well, well, for money, one day I ſhall have but too much; for I have a philoſopher's ſtone, which attracts money out of mens purſes, as the loadſtone doth iron. But will you go with me to gain the pardons? ſaid he. By my faith, ſaid I, I am no great pardon-taker in this world; if I ſhall be any ſuch in the other, I

cannot tell. Yet let us go in God's name, it is but one farthing more or leſs. But, ſaid he, lend me then a farthing upon intereſt? No, no, ſaid I, I will give it you freely, and from my heart. Grates vobis dominos, ſaid he.

So we went along, beginning at St. Gervaſe, and I got the pardons at the firſt box only; for in thoſe matters very little contenteth me. Then did I ſay my ſmall ſuffrages, and the prayers of St. Brigid. But he gained them at all the boxes, and always gave money to every one of the pardoners. From thence we went to our Lady's church, to St. John's, to St. Anthony's, and ſo to the other churches, where there was a (1) banquet of pardons. For my part, I gained no more of them. But he at all the boxes kiſſed the relicks, and gave at every one. To be brief, when we were returned, he brought me to drink at the caſtle tavern, and there ſhewed me ten or twelve of his little bags full of money; at which I bleſs'd myſelf, and made the ſign of the croſs, ſaying, Where have you recovered ſo much money in ſo little time? Unto which he anſwered me, that he had taken it out of the baſons of the pardons. For in giving them the firſt farthing, ſaid he, I put it in with ſuch ſleight of hand, and ſo dexterouſly, that it appeared to be a three-pence: thus (2) with one hand I took three-pence, nine-pence, or ſix-pence at the leaſt, and with the other as much, and ſo through all the churches where we have been.

Yea, but, ſaid I, you damn yourſelf (3) like a ſnake,

(1) Banquet] Read bank.

(2) With one hand I took, &c.] Eraſmus's colloquies, in the chapter intituled, Peregrinatio religionis ergo. Ogygius. Imo vero ſunt quidam adeò dediti Sanctiſſimæ Virgini, ut dum ſimulant ſe ſe munus imponere altari, mira dexteritate ſuffurentur quod alius poſuerat.

(3) Like a ſnake] Wrong. It is the original, Vous

vous

nake, and are withal a thief and ſacrilegious perſon. True, ſaid he, in your opinion, but I am not of that mind: for the pardoners do give me it, when they ſay unto me in preſenting the relicks to kiſs, Centuplum accipies; that is, that for one penny I ſhould take a hundred. For accipies is ſpoken according to the manner of the Hebrews, who uſe the future tenſe inſtead of the imperative: as you have in the law, Diliges Dominum; that is, dilige: even ſo when the pardon-bearer ſays to me, Centuplum accipies; his meaning is, Centuplum accipe: and ſo doth Rabbi Kimi, and Rabbi Eben Ezra expound it, and all the Maſorets, & ibi Bartholus. Moreover, (4) pope Sixtus gave me fifteen hundred franks of yearly penſion upon his eccleſiaſtical revenues and treaſure, for having cured him of a canckrous botch, which did ſo torment him, that he thought to have been a cripple by it all his life. Thus I do pay myſelf at my own

vous damnez comme une ſerpe. Une ſerpe does not mean a ſnake (tho' un ſerpent does) but a wood-cleaver's bill, uſed in lopping or cutting ſmall wood; or a vine-dreſſer's pruning-knife: ſo to damn one's ſelf like a pruning-knife is, to go as ſurely to the devil as a pruning-knife to the lopping of a vine-branch, or, as m. du Chat explains it, to plunge one's ſelf into the jaws of hell, head-foremoſt, as a wood-feller, when he'll work no longer, throws his bill into the bottom of his baſket: hotte; wide at top and narrow at bottom. See this explanation confirm'd, l. 8. c. 22.

(4) Pope Sixtus, &c.] Sixtus IV, the ſame whom, in ch. 30, Epiſtemon ſays he ſaw in hell an anointer of thoſe that have the pox. Sed & recentioribus temporibus Sixtus pontifex maximus, Romæ nobile admodum lupanar extruxit, ſays Agrippa of the ſame pope, in his Vanit. ſcient. cap. de lenonia: which is nothing leſs than ſufficient to authorize what Panurge ſays: but Sixtus had been a Franciſcan friar, and that was enough to ſet Rabelais againſt him.

hand (for otherwiſe I get nothing) upon the ſaid eccleſiaſtical treaſure.

Ho, my friend! ſaid he, if thou didſt know how well I feathered my neſt, by the pope's bull of the croiſade, thou would'ſt wonder exceedingly. It was worth to me above ſix thouſand florins. And what a devil is become of them? ſaid I; for of that money thou haſt not one half-penny. They returned from whence they came, ſaid he; they did no more but change their maſter.

But I employed at leaſt three thouſand of them in marrying (not young virgins, for they find but too many huſbands) but great old ſempiternous trots, which had not ſo much as one tooth in their heads. And that out of the conſideration I had, that theſe good old women had very well ſpent the time of their youth in playing at the cloſe-buttock-game to all comers, ſerving the foremoſt firſt, till no man would have any more dealing with them. And by G---- I will have their ſkin-coat ſhaken once yet before they die. By this means, to one I gave a hundred florins, to another ſix ſcore, to another three hundred, according as they were infamous, deteſtable, and abominable. For by how much the more horrible and execrable they were, ſo much the more muſt I needs have given them. Otherwiſe the devil would not have jum'd them. Preſently I went to ſome great and fat wood-porters, or ſuch like, and did myſelf make the match: but before I did ſhew him the old hags, I made a fair muſter to him of the crowns, ſaying, Good fellow, ſee what I will give thee, if thou wilt but condeſcend to duſle, dinfredaille, or leacher it one good bout. Then began the poor rogues to gape like old mules, and I cauſed to be provided for them a banquet, with drink of the beſt, and ſtore of ſpiceries, to put the old women in rut and heat of luſt. To be ſhort, they occupied all like good ſouls; only to thoſe that were horribly ugly and ill-

ill-favoured, I cauſed their heads to be put within a bag to hide their face.

Beſides all this, I have loſt a great deal in ſuits of law. And what law-ſuits could'ſt thou have? ſaid I. Thou haſt neither houſe nor lands. My friend, ſaid he, the gentlewomen of this city had found out, by the inſtigation of the devil of hell, a manner of high-mounted gorgets, and neckerchiefs for women, which did ſo cloſely cover their boſoms, that men could no more put their hands under; for they had put the ſlit behind, and thoſe neckcloths were wholly ſhut before; whereat the poor ſad contemplative lovers were much diſcontented. Upon a fair Tueſday, I preſented a petition to the court, making myſelf a party againſt the ſaid gentlewomen, and ſhewing the great intereſt that I pretended therein; proteſting that, by the ſame reaſon, I would cauſe the codpiece of my breeches to be ſewed behind, if the court would not take order for it. In ſum, the gentlewomen put in their defences, ſhewed the grounds they went upon, and conſtituted their attorney for the proſecuting of the cauſe: but I purſued them ſo vigorouſly, that by a ſentence of the court it was decreed, thoſe high neckcloths ſhould be no longer worn, if they were not a little cleft and open before; but it coſt me a good ſum of money. I had another very filthy and beaſtly proceſs againſt maſter Fohfoh and his deputies, that they ſhould no more read privily by night the pipe, puncheon, nor quart of (5) ſentences; but in fair full-day, and that in the Sor-

(5) Sentences] He alludes to the different books of the famous Peter Lombard's ſentences: which are grown ſo common by the numberleſs editions thereof, and withal ſo little eſteem'd by many, that the night-men (gold finders) had it in their power, for ſome time paſt, to read the book from one end to t'other, by means of the bum-fodder fragments of it which they found in the houſes of office.

bonne

bonne, in the face of the (6) Arrian ſophiſters; where I was ordained to pay the charges, by reaſon of ſome clauſe miſtaken in the relation of the ſergeant. Another time I framed a complaint to the court, againſt the mules of the preſidents, counſellors and others, tending to this purpoſe; That when in the lower court of the palace, they left them to champ on their bridles, (7) ſome bibs might be made for them, that with their driveling they might not ſpoil the pavement, to the end that the pages of the palace might play upon it at dice, or cox body, at their own eaſe, without ſpoiling their breeches at the knees. And for this I had a fair decree: but it coſt me dear. Now reckon up what expence I was at in little banquets, which from day to day I made to the pages of the palace. And to what end? ſaid I. My friend, ſaid he, thou haſt no paſtime at all in this world. I have more than the king; and if thou wilt join thyſelf with me, we will do the devil together.

No, no, ſaid I: (8) by St. Adauras that will I not; for thou wilt be hanged one time or another. And thou, ſaid he, wilt be interred ſome time or other.

(6) Arrian ſophiſters] Read artitian, i. e. maſters of arts. A vaſt difference.

(7) Some bibs might be made for them] Add, by the counſellor's wives.

(8) By St. Adauras] I fancy that as aura ſignifies the air, and particularly the air we breathe, Rabelais invented this ſaint, as a patron to preſerve one from being ſuſpended in the air, and from having the vitals ſtopp'd there. And indeed the quibble is not amiſs, when, in ſpeaking to a man that will one day come to be hang'd, the perſon ſpeaking affects to ſwear by St. Adauras, as much as to ſay, vacuus pendebis ad auras. In ſhort, what Panurge ſays here, is taken from Plutarch's diſcourſe proving, that nothing but vice can render a man unhappy.

Now

Now which is moſt honourable, the air or the earth? Ho, groſſe pecore! (dull beaſt).

Whilſt the pages are at their banqueting, I keep their mules, and to ſome one I cut the ſtirrup-leather of the mounting ſide, till it hang but by a thin ſtrap or thread, that, when the great puff-guts of the counſellor or ſome other has taken his ſwing to get up, he may fall flat on his ſide like a porker, and ſo furniſh the ſpectators with more than a hundred franks worth of laughter. But I laugh yet further, to think how at his home-coming the maſter-page is to be whipp'd like green rie, which makes me not to repent what I have beſtowed in feaſting them. In brief, he had (as I ſaid before) threeſcore and three ways to acquire money: but he had two hundred and fourteen to ſpend it, beſides his drinking.

CHAP. XVIII.

How a great ſcholar of England would have argued againſt Pantagruel, and was overcome by Panurge.

IN that ſame time a certain learned man, named Thaumaſt, hearing the fame and renown of Pantagruel's incomparable knowledge, came out of his own country of England, with an intent only to ſee him, to try thereby, and prove whether his knowledge in effect was ſo great as it was reported to be. In this reſolution, being arrived at Paris, he went forthwith unto the houſe of Pantagruel, who was lodged in the palace of St Denys, and was then walking in the garden with Panurge, philoſophizing after the faſhion of the Peripateticks. At his firſt entrance he ſtartled, and was almoſt out of his wits for fear, ſeeing

ſeeing him ſo great and ſo tall: then did he ſalute him courteouſly, as the manner is, and ſaid unto him (1) Very true it is, ſaith Plato the prince of philoſophers, that if the image of knowledge and wiſdom were corporeal, and viſible to the eyes of mortals, it would ſtir up all the world to admire her. Which we may the rather believe, ſince the very bare report thereof, ſcattered in the air, if it happen to be received into the ears of men, who for being ſtudious, and lovers of virtuous things, are called philoſophers, doth not ſuffer them to ſleep nor reſt in quiet, but ſo pricketh them up and ſets them on fire, to run unto the place where the perſon is, in whom the ſaid knowledge is ſaid to have built her temple, and uttered her oracles. As it was manifeſtly ſhewn unto us in the queen of Sheba, who came from the utmoſt borders of the eaſt and Perſian ſea, to behold the order of Solomon's houſe, and to hear his wiſdom. In Anacharſis, who came out of Scythia, even (2) unto Athens, to ſee Solon. In Pythagoras, who travelled far to viſit the (3) memphitical vaticinators. In Plato, who went a great way off to ſee the magicians of Egypt, and Architas of Tarentum. In Apollonius Tyaneus, who went as far as unto mount Caucaſus, paſſed along the Scythians, the Maſſagetes, the Indians, and ſailed over the great river Phiſon, even to the Brachmans (4) to ſee Hiarchas: as likewiſe unto Babylon, Chaldea, Media, Aſſyria, Parthia, Syria, Phœnicia, Arabia, Paleſtina, and Alexandria, even unto Æthiopia, to ſee the Gymnoſophiſts. The like example

(1) Very true it is, ſaid Plato, &c.] Thaumaſt ſpeaks after Eraſmus, in his colloquy intituled Diluculum.

(2) To Athens, to ſee Solon] Ælian, l. 5. de varia hiſtoria.

(3) Memphitical vaticinators] See Pythagoras's life by Porphyry, n. 9. Kuſter's edition.

(4) To ſee Hiarchas] This is taken from Philoſtratus, l. 2. laſt ch. of Apollonius's life.

have

have we of (5) Titus Livius, who, to ſee and hear divers ſtudious perſons, came to Rome, from the confines of France and Spain. I dare not reckon myſelf in the number of thoſe ſo excellent perſons; but well would be called ſtudious, and a lover, not only of learning, but of learned men alſo. And indeed, having heard the report of your ſo ineſtimable knowledge, I have left my country, my friends, my kindred, and my houſe, and am come thus far, valuing as nothing the length of the way, the tediouſneſs of the ſea, nor ſtrangeneſs of the land, and that only to ſee you, and to confer with you about ſome paſſages in philoſophy, of geomancy, and of the cabaliſtick art; whereof I am doubtful, and cannot ſatisfy my mind; which if you can reſolve, I yield myſelf unto you for a ſlave henceforward, together with all my poſterity: for other gift have I none, that I can eſteem a recompence ſufficient for ſo great a favour. I will reduce them into writing, and to-morrow publiſh them to all the learned men in the city, that we may diſpute publickly before them.

But ſee in what manner, I mean that we ſhall diſpute. I will not argue pro & contra, as do the ſottiſh ſophiſters of this town, and other places. Likewiſe I will not diſpute after the manner of the academicks, by declamation. Nor yet by numbers, as Pythagoras was wont to do, and as Picus de la Mirandula did of late at Rome. But I will diſpute by ſigns only, without ſpeaking: for the matters are ſo abſtruſe, hard, and arduous, that words, proceeding from the mouth of man, will never be ſufficient for unfolding of them to my liking. May it therefore pleaſe your magnificence to be there, it ſhall be at

(5) Titus Livius] See Pliny the younger, l. 2. Ep. 3. All this has been very faithfully copy'd by Theodoſius Valentinian a Frenchman, pag. 4. of his Amant reſſuſcité de la mort d' amour, printed in 1548.

the

the great hall of Navarre, at ſeven o'clock in the morning. When he had ſpoke theſe words, Pantagruel very honourably ſaid unto him, Sir, of the graces that God hath beſtowed upon me, I would not deny to communicate unto any man to my power: for whatever comes from him is good, and his pleaſure is, that it ſhould be increaſed when we come amongſt men worthy and fit to receive this celeſtial manna of honeſt literature. In which number, becauſe that in this time (as I do already very plainly perceive) thou holdeſt the firſt rank, I give thee notice that at all hours thou ſhalt find me ready to condeſcend to every one of thy requeſts, according to my poor ability: although I ought rather to learn of thee, than thou of me. But as thou haſt proteſted, we will confer of thy doubts together, and will ſeek out the reſolution, even unto the bottom of that undrainable well, where (6) Heraclitus ſays the truth lies hidden. And I do highly commend the manner of arguing which thou haſt propoſed, to wit, by ſigns without ſpeaking: for by this means thou and I ſhall underſtand one another well enough, and yet ſhall be free from (7) that

(6) Heraclitus, &c.] Rabelais talks after the ſame manner, l. 3. ch. 55. contrary to the received opinion, that this was Democritus's ſaying.

(7) That clapping of hands which the blockiſh ſophiſters make] In the Sorbonne, during the continuance of the ſolemn act call'd Sorbonica, Ramus, in his diſcourſe of the Reformation of the univerſity of Paris in 1452, ſays: Franciſcanus quidam, abhinc annos centum poſt cardinalis Totævillæi reformationem clamores quæſtionarios amplificavit, totumque diem unum diſcipulis contra altercantibus reſpondit nullo judice adhibito, præter ſtrepitum pedum & manuum plauſum, quo quæſtiones altercantium diſceptarentur. Hic actus Sorbonica dicta eſt, atque in memoriam gloriamque robuſti & valentis altercatoris Franciſcani, adhuc prima Sorbonica conceſſa eſt. See Men. dict. Etym. at the word Sorbonique.

clapping

clapping of hands, which these blockish sophisters make, when any of the arguers hath gotten the better of the argument. Now to-morrow I will not fail to meet thee at the place and hour thou hast appointed: but let me intreat thee, that there be not any strife or uproar between us, and that we seek not the honour and applause of men, but the truth only. To which Thaumast answered, The Lord God maintain you in his favour and grace; and, instead of my thankfulness to you, pour down his blessings upon you, for that your highness and magnificent greatness hath not disdained to descend to the grant of the request of my poor baseness: so farewel till to-morrow. Farewell, said Pantagruel. Gentlemen, you that read this present discourse, think not that ever men were more elevated and transported in their thoughts, than all this night were both Thaumast and Pantagruel: for Thaumast said to the keeper of the inn of Cluny, where he was lodged, that in all his life he had never known himself so dry as he was that night: I think, said he, that Pantagruel held me by the throat: give order, I pray you, that we may have some drink, and see that some fresh water be brought unto us to gargle my palate.

On the other side, Pantagruel stretched his wits as high as he could, entering into very deep and serious meditations, and did nothing all that night but plod upon, and turn over the book of Beda, de numeris & signis; Plotius's book, de Inenarrabilibus; the book of Proclus, de Magia; the book of Artemidorus, περὶ ὀνειροχριτικῶν; of Anaxagoras, περὶ σημείων; Dinarius, περὶ ἀφράτων; the books of Philistion; Hipponax, περὶ ἀνεκφωνητῶν; and a rabble of others so long, that Panurge said unto him:

My lord, leave all these thoughts, and go to bed: for I perceive your spirits to be so troubled by a too intensive bending of them, that you may easily fall into some

ſome quotidian fever with this ſo exceſſive thinking and plodding: but having firſt drank twenty-five, or thirty good draughts, retire yourſelf and ſleep your fill; for in the morning I will argue againſt, and anſwer your monſieur the Engliſhman; and if I drive him not ad metam non loqui, then call me knave. Yea, but, ſaid Pantagruel, my friend Panurge, he is marvellouſly learned; how wilt thou be able to anſwer him? Very well, anſwered Panurge; I pray you talk no more of it, but let me alone. Is any man ſo learned as the devils are? No, indeed, ſaid Pantagruel, without God's eſpecial grace. Yet for all that, ſaid Panurge, I have many a time and often argued againſt them, gravelled and blanked them in diſputation, and laid them ſo ſquat upon their tails, that I have made them look like monkies: therefore be aſſured, that to-morrow I will make this vain-glorious Engliſhman to (8) ſkite vinegar before all the world. So Panurge ſpent the night with tippling amongſt the pages, and played away all the points of his breeches at primus & ſecundus, and at peckpoint. Yet when the appointed time was come, he failed not to conduct his maſter Pantagruel to the place, unto which, believe me, there was nei-

(8) Skite, or ſhite vinegar] In the next ſucceeding chapter: Thaumaſt with great toil and vexation of ſpirit roſe up, but in riſing let a great baker's fart, for the bran came after. [We ſay a brewer's fart, grains and all] and, piſſing withal very ſtrong vinegar, ſtunk like all the devils in hell. To ſhite vinegar, piſs vinegar, is to be forced to do all in one's breeches. Theſe two fecal ſubſtances, i. e. the ſolids and the fluids being mix'd together are called vinegar, becauſe they bear ſome ſimilitude to vinegar, when jumbled with that thick muddy ſediment which is as it were the mother of it. A covetous hunks is alſo called a vinegar-piſſer, either becauſe his urine does as it were ſerve him for vinegar, or becauſe it is as hard for him to part with his money, as to piſs vinegar.

ther

ther great nor ſmall in Paris but came; thinking with themſelves that this deviliſh Pantagruel, who had overthrown and vanquiſhed in diſpute all thoſe doting and freſh-water ſophiſters, would now get full payment; and be tickled to ſome purpoſe: for this Engliſhman is another devil of a diſputant; we ſhall ſee who will be conqueror.

Thus, all being aſſembled, Thaumaſt ſtayed for them; and then, when Pantagruel and Panurge came into the hall, all the ſchool-boys, profeſſors of arts, ſenior-ſophiſters, and batchelors began to clap their hands, as their ſcurvy cuſtom is: but Pantagruel cried out with a loud voice, as if it had been the ſound of a double cannon, ſaying, Peace with a devil to you, peace: by G---- you rogues, if you trouble me here, I will cut off the heads of every one of you. At which words they remained all daunted and aſtoniſhed, like ſo many ducks, and durſt not ſo much as cough, although they had ſwallowed fifteen pounds of feathers: withal they grew ſo dry with this only voice, that they laid out their tongues a full half foot beyond their mouths, as if Pantagruel had ſalted all their throats. Then began Panurge to ſpeak, ſaying to the Engliſhman, Sir, are you come hither to diſpute contentiouſly in thoſe propoſitions you have ſet down, or otherways but to learn and know the truth? To which anſwered Thaumaſt, Sir, no other thing brought me hither, but the great deſire I had to learn, and to know that of which I have doubted all my life long, and have neither found book nor man able to content me in the reſolution of thoſe doubts which I have propoſed.

And as for diſputing contentiouſly, I will not do it, for it is too baſe a thing, and therefore leave it to thoſe ſottiſh ſophiſters, who in their diſputes do not ſearch for the truth, but for contradiction only and debate.

Then ſaid Panurge, if I, who am but a mean and inconſiderable diſciple of my maſter, my lord

lord Pantagruel, content and ſatisfy you in all and every thing, it were a thing below my ſaid maſter, wherewith to trouble him: therefore it is fitter that he be chairman, and ſit as judge and moderator of our diſcourſe and purpoſe, and give you ſatisfaction in many things, wherein, perhaps, I ſhall be wanting to your expectation. Truly, ſaid Thaumaſt, it is very well ſaid: begin then. Now you muſt note that Panurge had ſet at the end of his long-codpiece a pretty tuft of red ſilk, as alſo of white, green and blue, (9) and, within it, had put a fair orange.

CHAP. XIX.

How Panurge puts to a non-plus the Engliſhman that argued by ſigns.

EVERY body then taking heed, and hearkening with great ſilence, the Engliſhman lifted up on high into the air his two hands ſeverally, clinching in

(9) And, within it, had put a fair orange] Deſign'd for ſome lady. Such was the gallantry of the French at that time, and ſo continued almoſt to the end of the XVIth century. Louis Guyon, l. 2. c. 6. of his various readings, where he ſpeaks of the manner how the French dreſs'd in thoſe days: Their breeches were ſo cloſe, there could be no pockets made in them: but inſtead thereof they had a ſwindging codpiece, with two wings on each ſide, which they faſtened with points, on either ſide one: and within this large ſpace, which was between the ſaid two points, ſhirt and codpiece, they put their handkerchiefs, an apple, an orange, or other fruit, as alſo their purſe, &c. and it was not at all uncivil, when they were at table, to make a preſent of the fruit, which they had for ſome time kept in their codpiece, any more than it is now-a-days to offer fruit out of one's pockets.

all

Panurge and the Englishm

ishman dispute by Signs.

all the tops of his fingers together, after the manner they call in Chinonnois, the hen's arſe, and ſtruck the one hand on the other by the nails four ſeveral times: then he, opening them, ſtruck the one with the flat of the other, till it yielded a claſhing noiſe, and that only once: again, in joining them as before he ſtruck twice, and afterwards four times in opening them: then did he lay them joined, and extended the one towards the other, as if he had been devoutly to ſend up his prayers unto God. Panurge ſuddenly lifted up in the air his right hand, and put the thumb thereof into the noſtril of the ſame ſide, holding his four fingers ſtreight out, and cloſed orderly in a parallel line to the point of his noſe, ſhutting the left eye wholly, and making the other wink with a profound depreſſion of the eye-brows and eys-lids. Then lifted he up his left hand, with hard wringing and ſtretching forth his four fingers, and elevating his thumb, which he held in a line directly correſpondent to the ſituation of his right hand, with the diſtance of a cubit and a half between them. This done, in the ſame form he abaſed towards the ground both the one and the other hand. Laſtly, he held them in the midſt, as aiming right at the Engliſhman's noſe. And if Mercury, ſaid the Engliſhman.----There Panurge interrupted him, and ſaid, (1) You have ſpoken, maſk.

Then made the Engliſhman this ſign: His left hand all open he lifted up into the air, then inſtantly ſhut into his fiſt the four fingers thereof, and his thumb extended at length he placed upon the griſtle of his noſe. Preſently after he lifted up his right hand all open and abaſed, and bent it downwards, putting the

(1) You have ſpoken, maſk] To ſpeak, when beforehand it was agreed to argue only by ſigns, is to be guilty of the ſame fault as one in a maſking habit, who, after he had been at a great deal of pains to be diſguiſed, makes himſelf known by his ſpeech.

thumb

thumb thereof in the very place where the little finger of the left hand did close in the fist, and the four right hand fingers he softly moved in the air. Then contrarily he did with the right hand what he had done with the left, and with the left what he had done with the right.

Panurge, being not a whit amazed at this, drew out into the air his trismegist codpiece with the left hand, and with his right drew forth a truncheon of a white ox rib, and two pieces of wood of a like form, one of black ebony, and the other of incarnation brasil, and put them betwixt the fingers of that hand in good symmetry: then, knocking them together, made such a noise as the lepers of Britany use to do with their clappering clickets, yet better resounding, and far more harmonious, and with his tongue contracted in his mouth, did very merrily warble it, always looking fixedly upon the Englishman. The divines, physicians, and chirurgeons, that were there, thought that by this sign he would have inferred that the Englishman was a leper. The counsellors, lawyers, and decretalists conceived, that, by doing this, he would have concluded some kind of human felicity to consist in leprosy, as the Lord maintained heretofore.

The Englishman for all this was nothing daunted, but, holding up his two hands in the air, kept them in such form, that he closed the three master fingers in his fist; and, passing his thumbs through his indical and middle fingers, his auricular fingers remained extended and stretched out, and so presented he them to Panurge: then joined he them so, that the right thumb touched the left, and the left little finger touched the right. Hereat Panurge, without speaking one word, lifted up his hands and made this sign.

He put the nail of the fore finger of his left hand, to the nail of the thumb of the same, making in the middle of the distance as it were a buckle; and of his right hand shut up all the fingers into his fist, except

the

the fore finger, which he often thruſt in and out thro' the ſaid two others of the left-hand: then ſtretched he out the fore finger and middle finger, or medical of his right hand, holding them aſunder as much as he could, and thruſting them towards Thaumaſt. Then did he put the thumb of his left hand upon the corner of his left eye, ſtretching out all his hand like the wing of a bird, or the fin of a fiſh, and moving it very daintily this way and that way. He did as much with his right hand upon the corner of his right eye. Thaumaſt began then to wax ſomewhat pale, and to tremble, and made him this ſign.

With the middle finger of his right hand he ſtruck againſt the muſcle of the palm or pulp, which is under the thumb: then put he the fore finger of the right-hand in the like buckle of the left; but he put it under, and not over, as Panurge did. Then Panurge knocked one hand againſt another, and blowed in his palm, and put again the fore-finger of his right hand into the overture or mouth of the left, pulling it often in and out: then held he out his chin, moſt intenſively looking upon Thaumaſt. The people there, which underſtood nothing in the other ſigns, knew very well that therein he demanded, without ſpeaking a word to Thaumaſt, What do you mean by that? In effect, Thaumaſt then began to ſweat great drops, and ſeemed to all the ſpectators a man ſtrangely raviſhed in high contemplation. Then he bethought himſelf, and put all the nails of his left hand againſt thoſe of his right, opening his fingers as if they had been ſemicircles; and, with this ſign, lifted up his hands as high as he could. Whereupon Panurge preſently put the thumb of his right hand under his jaws, and the little finger thereof in the mouth of the left hand; and, in this poſture, made his teeth to ſound very melodiouſly, the upper againſt the lower. With this, Thaumaſt with great toil and vexation of ſpirit roſe up; but in riſing let a great baker's fart, for the

bran came after; and, piſſing withal very ſtrong vinegar, ſtunk like all the devils in hell. The company began to ſtop their noſe; for he had conſkitted himſelf with meer anguiſh and perplexity. Then lifted he up his right hand, clinching it in ſuch ſort, that he brought the ends of all his fingers to meet together; and his left hand he laid flat upon his breaſt. Whereat Panurge drew out his long cod-piece with his tuft, and ſtretched it forth a cubit and a half, holding it in the air with his right hand, and with his left took out his orange, and caſting it up into the air ſeven times, at the eighth he hid it in the fiſt of his right hand, holding it ſteadily up on high; and then began to ſhake his fair cod-piece, ſhewing it to Thaumaſt.

After that, Thaumaſt began to puff up his two cheeks like a player on a bagpipe, and blew as if he had been to puff up a pig's bladder. Whereupon Panurge put one finger of his left hand in his nockandrow, and with his mouth ſuck'd in the air, in ſuch a manner as when one eats oiſters in the ſhell, or when we ſup our broth: this done, he opened his mouth ſomewhat, and ſtruck his right hand flat upon it, making therewith a great and a deep ſound, as if it came from the ſuperficies of the diaphragma through the trachean artery: and this he did for ſixteen times. But Thaumaſt did always keep blowing like a gooſe. Then Panurge put the forefinger of his right hand into his mouth, preſſing it very hard to the muſcles thereof: then he drew it out, and withal made a great noiſe, as when little boys ſhoot pellets out of the pot-cannons, made of the hollow ſticks of the branch of an elder tree; and he did it nine times.

Then Thaumaſt cried out, Ha, my maſters, a great ſecret. With this he put in his hand up to the elbow; then drew out a dagger that he had, holding it by the point downwards. Whereat Panurge took his long codpiece, and ſhook it as hard as he could againſt his thighs:

thighs: then put his two hands intwined in manner of a comb upon his head, laying out his tongue as far as he was able; and turning his eyes in his head, like a goat that is ready to die. Ha, I underſtand, ſaid Thaumaſt, but what? making ſuch a ſign, that he put the haft of his dagger againſt his breaſt and upon the point thereof the flat of his hand, turning a little the ends of his fingers. Whereat Panurge held down his head on the left ſide, and put his middle-finger into his right ear, holding up his thumb bolt upright: then he croſs'd his two arms upon his breaſt, and coughed five times, and, at the fifth time, he ſtruck his right foot againſt the ground: then he lifted up his left arm, and, cloſing all his fingers into his fiſt, held his thumb againſt his forehead, ſtriking with his right hand ſix times againſt his breaſt. But Thaumaſt, as not content therewith, put the thumb of his left hand upon the top of his noſe, ſhutting the reſt of his ſaid hand. Whereupon Panurge ſet his two maſter-fingers upon each ſide of his mouth, drawing it as much as he was able, and widening it ſo, that he ſhewed all his teeth: and with his two thumbs pluck'd down his two eye-lids very low, making therewith a very ill-favour'd countenance, as it ſeemed to the company.

CHAP. XX.

How Thaumaſt relateth the virtues and knowledge of Panurge.

THEN Thaumaſt roſe up, and, putting off his cap, did very kindly thank the ſaid Panurge, and with a loud voice ſaid unto all the people that were there, My lords, gentlemen, and others, at this time may I to ſome good purpoſe ſpeak that

evangelical word, Et ecce plus quam Salomon hic. You have here in your preſence an incomparable treaſure, that is, my lord Pantagruel, whoſe great renown hath brought me hither, out of the very heart of England, to confer with him about the inſoluble problems, both in magick, alchymy, the cabala, geomancy, aſtrology, and philoſophy, which I had in my mind. But at preſent I am angry, even with fame itſelf, which I think was envious to him, for that it did not declare the thouſandth part of the worth that indeed is in him. You have ſeen how (1) his diſciple only hath ſatisfied me, and hath told me more than I aſked of him: beſides, he hath opened unto me and reſolved other ineſtimable doubts, wherein I can aſſure you he hath to me diſcovered the very true well, fountain, and abyſs of the encyclopedeia of learning; yea, in ſuch ſort, that I did not think I ſhould ever have found a man that could have made his ſkill appear, in ſo much as the firſt elements of that concern-

(1) His diſciple only hath ſatisfy'd me] We are not to look for any myſteries in theſe odd ſigns and geſtures, wherein the diſpute between Thaumaſt and Panurge is made to conſiſt. Our author's ſole aim was to turn into ridicule the pretended ſcience of ſigns and numbers taught by the venerable Bede, and too much eſteemed of by Thaumaſt an Engliſhman, as well as Bede himſelf. Rabelais allots this taſk to the waggiſh Panurge, who, for one ſign which the other makes him, gives him two in return, and thoſe the moſt out-of-the-way ones that could be. Accurſius has enlivened his gloſs de orig. juris, with ſuch another monkey-like ſcene, which he ſays did actually paſs, in ancient Rome, between a certain Greek philoſopher and a fool, who was ſet up againſt him by the Romans. To all the Grecian's myſterious ſigns, the fool returned very whimſical ones, which, in like manner as here by Thaumaſt, were taken by the philoſopher for ſo many learned anſwers to all his doubts and objections.

ing

ing which we diſputed by ſigns, without ſpeaking either word or half word. But in fine, I will reduce into writing that which we have ſaid and concluded, that the world may not take them to be fooleries, and will hereafter cauſe them to be printed, that every one may learn as I have done. Judge then what the maſter had been able to ſay, ſeeing the diſciple hath done ſo valiantly; for, non eſt diſcipulus ſuper magiſtrum. Howſoever, God be praiſed, and I do very humbly thank you for the honour that you have done us at this act: God reward you for it eternally. The like thanks gave Pantagruel to all the company; and, going from thence, he carried Thaumaſt to dinner with him: and believe that they drank as much as their ſkins could hold; or, as the phraſe is, with unbuttoned bellies; (for in that age (2) they made faſt their bellies with buttons, as we do now the collars of our doublets) even till they neither knew where they were, nor whence they came. Bleſſed lady, how they did carouſe it, and (3) pluck, as we ſay, at the kid's leather; and flaggons to trot, and they to toot,

(2) They made faſt their bellies with buttons, &c.] Rabelais means your fair, round, out-ſtrutting bellies, anciently caſed in doublets long enough to reach to their groin.

(3) Pluck——at the kid's leather] Quaff'd it. This expreſſion is uſed in Dauphiné and other provinces where they put their wine in kid-ſkins. Cotgrave ſays tirer au chevrotin, to eat or drink exceeding much, alſo to vomit thro' that exceſs: vomitare il paſto, as Oudin ſays in his Fr. Ital. dict. Corderius uſes it likewiſe for diſburſing of money. There's another ſignification in du Chat which would pleaſe ſuch as delight in falconry, as it ſhews how to make their hawks diſcharge their phlegm which otherwiſe might choke them. Which I have not time to tranſlate. You may ſee ſomething like it, and full as good, in our Engliſh books of country gentlemens recreations.

Draw, give (page) ſome wine; here, reach hither, fill with a devil. So! There was not one but did drink five and and twenty or thirty pipes: can you tell how? Even ſicut terra ſine aqua; for the weather was hot; and beſides that, they were very dry. In matter of the expoſition of the propoſitions ſet down by Thaumaſt, and the ſignification of the ſigns which they uſed in their diſputation, I would have ſet them down for you according to their own relation: but I have been told that Thaumaſt made a great book of it, imprinted at London, wherein he hath ſet down all, without omitting any thing, and therefore at this time I do paſs by it.

CHAP. XXI.

How Panurge was in love with a lady of Paris.

PAnurge began to be in great reputation in the city of Paris, by means of this diſputation, wherein he prevailed againſt the Engliſhman, and from thenceforth made his codpiece to be very uſeful to him; to which effect he had it pinked with pretty little embroideries, after the Romaneſc faſhion: and the world did praiſe him publickly, in ſo far that there was a ſong made of him, which little children did uſe to ſing when they went to fetch muſtard. He was withal made welcome in all companies of ladies and gentlewomen; ſo that at laſt he became preſumptuous, and went about to bring to his lure one of the greateſt ladies in the city: and indeed, leaving a rabble of long prologues and proteſtations, which ordinarily theſe dolent contemplative lent-lovers make, who never meddle with the fleſh; one day ſaid he

unto

unto her, Madam, it would be a very great benefit to the common-wealth, delightful to you, honourable to your progeny, and neceſſary for me, that I cover you for the propagating of my race; and believe it, for experience will teach it you. The lady at this word thruſt him back above a hundred leagues, ſaying, You miſchievous fool, is it for you to talk thus unto me? Whom do you think you have in hand? Be gone, never come in my ſight again; for, if one thing were not, I would have your legs and arms cut off.

Well, ſaid he, that were all one to me, to want both legs and arms, provided you and I had but one merry bout together at the brangle buttock-game: for here within is (in ſhewing her his long codpiece) maſter (1) John Thurſday, who will play you ſuch an antique, that you ſhall feel the ſweetneſs thereof even to the very marrow of your bones: he is a gallant, and doth ſo well know how to find out all the corners, creeks, and ingrained inmates in your carnal trap, that after him there needs no broom, he'll ſweep ſo well before, and leave nothing to his followers to work upon. Whereunto the lady anſwered, Go villain, go; if you ſpeak to me one ſuch word more, I will cry out, and make you to be knocked down with blows. Ha, ſaid he, you are not ſo bad as you ſay; no, or elſe I am deceived in your phyſiognomy: for ſooner ſhall the earth mount up into the heavens, and the higheſt heavens deſcend into the abyſs of hell, and all the courſe of nature be quite perverted, than that, in ſo great beauty and neatneſs as in you is, there ſhould be one drop of gall or malice. They ſay indeed, that hardly ſhall a man ever ſee a fair woman that is not alſo ſtubborn: yet that is ſpoke only of

(1) John Thurſday] A muſician and dancing-maſter, ſuppoſed to be the inventer of an antique-dance, call'd the Huſſarde.

thoſe vulgar beauties; but yours is ſo excellent, ſo ſingular, and ſo heavenly, that I believe nature hath given it you as a paragon and maſter-piece of her art, to make us know what ſhe can do, when ſhe will employ all her ſkill, and all her power. There is nothing in you but honey, but ſugar, but a ſweet and celeſtial manna. To you it was to whom Paris ought to have adjudged the golden apple, not to Venus, no, nor to Juno, nor to Minerva: for never was there ſo much magnificence in Juno, ſo much wiſdom in Minerva, nor ſo much comelineſs in Venus, as there is in you.

O heavenly Gods and Goddeſſes! how happy ſhall that man be to whom you will grant the favour to embrace her, to kiſs her, and to rub his bacon with hers! By G--- that ſhall be I, I know it well: for ſhe loves me already her belly-full, I am ſure of it; and ſo was I predeſtinated to it by the fairies. And therefore, that we loſe no time, put on, thruſt out your gammons. Then he would have embraced her; but ſhe made as if ſhe would put out her head at the window, to call her neighbours for help. Then Panurge on a ſudden ran out, and in his running away ſaid, Madam, ſtay here till I come again; I will go call them myſelf, do not you take ſo much pains. Thus went he away, not much caring for the repulſe he had got, nor made he any whit the worſe cheer for it. The next day he came to the church, at the time that ſhe went to maſs: at the door he gave her ſome of the holy-water, bowing himſelf very low before her: afterwards he kneeled down by her very familiarly, and ſaid unto her, Madam, know that I am ſo amorous of you, that I can neither piſs nor dung for love: I do not know (lady) what you mean, but if I ſhould take any hurt by it, how much would you be to blame?

Go, ſaid ſhe, go, I do not care; let me alone to ſay my prayers. Ay but, ſaid he, equivocate upon

a Beaumont

a Beaumont le viconte. I cannot, ſaid ſhe. It is, ſaid he, a beau con le vit monte: and upon this pray to God to give you that which your noble heart deſireth; and I pray you give me theſe patenotres. Take them (ſaid ſhe) and trouble me no longer. This done, ſhe would have taken off her patenotres, which were made of a kind of yellow ſtone called (2) ceſtrin, and adorned with great ſpots of gold: but Panurge nimbly drew out one of his knives, wherewith he cut them off very handſomely; and whilſt he was going away to carry them to the brokers, he ſaid to her, Will you have my knife? No, no, ſaid ſhe. But, ſaid he, to the point, I am at your commandment, body and goods, tripes and bowels.

In the mean time the lady was not well content with the want of her patenotres; for they were one of her implements to keep her countenance by in the church: then thought with herſelf, this bold flouting royſter is ſome giddy, fantaſtical, light-headed fool of a ſtrange country; I ſhall never recover my patenotres again. What will my huſband ſay? He will, no doubt, be angry with me; but I will tell him that a thief hath cut them off from my hands in the church; which he will eaſily believe, ſeeing the end of the ribbon left at my girdle. After dinner Panurge went to ſee her, carrying in his ſleeve a great purſe full of (3) palace-crowns, called counters, and

(2) Ceſtrin] A kind of yellow ſtone whereof praying-beads are made, ſays Cotgr. Menage ſays it's a ſort of wood uſed for that purpoſe by the Portugueſe. M. du Chat takes it to be the lignum aloes, of which the bowl was made, that ſerv'd for the device of the tenth ſhip of Pantagruel's jovial convoy, l. 4. c. 1.

(3) Palace-crowns, call'd counters] In France, from time immemorial, the officers of the Palais have uſed counters in making their calculations of taxes, and in

and began to ſay unto her, Which of us two loveth other beſt, you me, or I you? Whereunto ſhe anſwered, As for me, I do not hate you; for, as God commands, I love all the world. But to the point, ſaid he, are not you in love with me? I have, ſaid ſhe, told you ſo many times already, that you ſhould talk ſo no more to me; and, if you ſpeak of it again, I will teach you, that I am not one to be talked unto diſhoneſtly: get you hence packing, and deliver me my patenotres, that my huſband may not aſk me for them.

How now, madam, ſaid he, your patenotres? nay, by mine oath I will not do ſo, but I will give you others: had you rather have them of gold well enamell'd in great round knobs, or after the manner of love-knots, or otherwiſe all maſſive, like great ingots? or if you had rather have them of ebony, of jacinth, or of grained gold, with the marks of fine turkoiſes, or of fair topazes, marked with fine ſaphires, or of baleu rubies, with great marks of diamonds of eight and twenty ſquares. No, no, all this is too little. I know a fair (4) bracelet of fine emeralds, marked with ſpotted ambergreaſe, and at the buckle a Perſian pearl as big as an orange; it will not coſt above five and twenty thouſand ducats: I will make you a preſent of it; for I have ready coin enough: and withal he made a noiſe with his counters, as if they had been French crowns.

the declaration of iſſues and diſburſements: as in the cofferers and other accompts here, counters are uſed before the barons of the exchequer. They were call'd Ecus de Palais, becauſe one ſide was antiently ſtamp'd with the eſcutcheon of France.

(4) Bracelet] Read chaplet, i. e. a pair of beads to pray by: bracelet's another thing. Ung chapelet in French is the ſame as patenotres (beads) the very thing in queſtion, which has been ſo often mentioned.

Will

Will you have a piece of velvet, either of the violet colour, or of crimſon died in grain; or a piece of broached or crimſon ſattin? Will you have chains, gold, tablets, rings? You need no more but ſay, yes; ſo far as fifty thouſand ducats may reach, it is but as nothing to me. By the virtue of which words he made the water come in her mouth. But ſhe ſaid unto him, No, I thank you, I will have nothing of you. By G---, ſaid he, but I will have ſomewhat of you; yet ſhall it be that which ſhall coſt you nothing, neither ſhall you have a jot the leſs, when you have given it: hold (ſhewing his long codpiece) this is maſter John Goodfellow, that aſks for lodging: and with that would have embraced her; but ſhe began to cry out, yet not very loud. Then Panurge put off his counterfeit garb, changed his falſe viſage, and ſaid unto her, You will not then otherwiſe let me do a little? A turd for you; you do not deſerve ſo much good, nor ſo much honour: but by G--- I will make the dogs ride you. And with this he ran away as faſt as he could, for fear of blows, whereof he was naturally fearful.

CHAP. XXII.

How Panurge ſerved the Pariſian lady a trick that pleaſed her not very well.

NOW you muſt note that the next day was the great feſtival of corpus Chriſti, called the ſacre, wherein all women put on their beſt apparel; and on that day the ſaid lady was cloathed in a rich gown of crimſon ſattin, under which ſhe wore a very coſtly white velvet petticoat.

Now on the vigil, Panurge ſearched ſo long of one

ſide and another, that he found a (1) hot or ſalt bitch, which, when he had tied her with his girdle, he led her to his chamber, and fed her very well all that day and night: in the morning thereafter he killed her, and took that part of her, which the (2) Greek geomancers know, and cut it into ſeveral pieces as ſmall as he could: then, carrying it away as cloſe as might be, he went to the place where the lady was to come along to follow the proceſſion, as the cuſtom is upon the ſaid holy-day. And when ſhe came in, Panurge ſprinkled ſome holy water on her, ſaluting her very courteouſly. Then, a little while after ſhe had ſaid her petty devotions, he ſat down cloſe by her upon the ſame bench, and gave her this roundelay in writing, in manner as followeth.

A roundelay.

Lady for once, becauſe my caſe
I told you, am I out of grace?
That you ſhould ſo ſeverely call
Me to be gone for good-and-all,
Who never had deſerv'd your frown
By word, deed, letter, or lampoon.
You might deny me what I ſought,
And not have call'd me all to nought,
Becauſe I would have had a bout,

Lady for once.

(1) Hot or ſalt] Orgooſe in the original: from the Greek ὀργᾶν. [Galen in aph. 22. l. 1] Appetere impatienter, ſays Robertſon's lexicon.

(2) Greek geomancers] Rabelais means Galen, l. 1. aph. 22.

It hurts you not that I complain
Of my intolerable pain;
Of bloody wound, and deadly dart,
Wherewith your beauty thrills my heart:
And ſince from thence my torment came,
O grant ſome little of that ſame,

Lady for once.

As ſhe was opening this paper to ſee what it was, Panurge very promptly and lightly ſcattered the drug that he had (3) upon her in divers places, but eſpecially in the pleats of her ſleeves, and of her gown: then ſaid he unto her, Madam, the poor lovers are not always at eaſe. As for me, I hope that thoſe heavy nights, thoſe pains and troubles which I ſuffer for love of you, ſhall be a deduction to me of ſo much pain in purgatory: yet at the leaſt pray to God to give me patience in my miſery. Panurge had no ſooner ſpoke this, but all the dogs that were in the church came running to this lady with the ſmell of the drugs that he had ſtrewed upon her, both ſmall and great, big and little, all came, laying out their member; ſmelling to her, and piſſing every where upon her: it was the greateſt (4) villany in the world.

Panurge made ſome offers of driving them away; then took his leave of her, and withdrew himſelf into a chapel or oratory of the ſaid church, to ſee the ſport: for theſe villanous dogs did compiſs all her habiliments, and left none of her attire unbeſprinkled with their ſtaling; inſomuch that a tall greyhound piſs'd

(3) Upon her in divers places] Had ſhe perceiv'd him ſerving her ſo, ſhe would have taken it for a piece of gallantry only in a lover; the ladies in theſe days uſing much perfume, and ſuffering themſelves to be perfum'd, it's likely, by their ſparks.

(4) Villany] Read filthineſs; properly villanie in French.

upon

upon her head; others in her ſleeves; others on her crupper-piece; and the little ones piſſed upon her pattins: ſo that all the women that were round about her had much ado to ſave her. Whereat Panurge very heartily laughing, he ſaid to one of the lords of the city, I believe that ſame lady is hot, or elſe that ſome greyhound hath covered her lately. And when he ſaw that all the dogs were flocking about her, yarring at the retardment of their acceſs to her, and every way keeping ſuch a coil with her, as they are wont to do about a proud or ſalt bitch; he forthwith departed from thence, and went to call Pantagruel; not forgetting in his way along all the ſtreets, through which he went, where he found any dogs, to give them a bang with his foot, ſaying, Will you not go with your fellows to the wedding? Away hence, avant, avant, with a devil avant. And being come home, he ſaid to Pantagruel, Maſter, I pray you come and ſee all the dogs of the country, how they are aſſembled about a lady, the faireſt in the city, and would (5) duffle and line her. Whereunto Pantagruel willingly condeſcended, (6) and ſaw the myſtery, which he found very pretty and ſtrange. But the beſt was at the proceſſion, in which were ſeen above ſix

(5) Duffle, &c.] Jocquetter in Rabelais. Either from jugum or jocus.

(6) And ſaw the myſtery, which he found very pretty and ſtrange] The myſtery, that is, the farce. It was a common ſaying, jouer les myſteres, to play or act the myſteries, i. e. to repreſent the myſteries of religion on the ſtage by way of farce, which were often diverting enough for their ſimplicity. See Bayle's dict. in the article of Daſſouci. One of theſe farces, intitled The myſtery of the old teſtament, was play'd at Paris: and the myſtery of the paſſion, another piece of the ſame kind, preſented moult triumphamment (mighty triumphantly) at Angers, was printed in 4to in 97 chap. containing 253 leaves, at Paris, by Philip le Noir in 1532.

hundred

hundred thouſand and fourteen dogs about her, which did very much trouble and moleſt her; and whitherſoever ſhe paſs'd, thoſe dogs that came afreſh, tracing her footſteps, followed her at the heels, and piſs'd in the way where her gown had touched. All the world ſtood gazing at this ſpectacle, conſidering the action of thoſe dogs, who leaping up got about her neck, and ſpoiled all her gorgeous accoutrements; for the which ſhe could find no remedy, but to retire unto her houſe, which was a (7) palace. Thither ſhe went, and the dogs after her: ſhe ran to hide herſelf, but the chamber-maids could not abſtain from laughing. When ſhe was entered into the houſe, and had ſhut the door upon herſelf, all the dogs came running, of half a league round, and did ſo well bepiſs the gate of her houſe, that there they made a ſtream with their urine, wherein a duck might very well have ſwimmed; and it is the ſame current that now (8) runs at St. Victor, in which Gobelin dyeth ſcarlet by (9) the ſpecifical virtue of theſe piſs-dogs, as our

(7) Palace] Hotel in French. People of quality's houſes are called hotels, not maiſons, in France.

(8) Runs at St. Victor] At the time ſpoken of by Rabelais, the ſmall river of Bievre, which comes from the village of that name, uſed to run into the Seine at Paris by a poſtern-gate or back-door of St. Victor, where the traces of it are ſtill remaining. Now, it enters the Seine a little below that abbey.

(9) Specifical virtue of theſe piſs-dogs] In failure of dog-piſs, other urine will ſerve. Pariſiis quando purpura præparatur, tunc artifices invitant Germanicos milites & ſtudioſos, qui libenter bibunt: & eis præbent largiter optimum vinum, ea conditione, ut poſtea, urinam reddant in illam lanam. Sic enim audivi a ſtudioſo Pariſienſi. Joann. Manlii libellus medicus, pag. 765. of his common-places. Francfort edit. 1568, 8vo. To conclude; piſs-dogs (piſſe-chiens) means piſſing-dogs, dogs that do nothing but piſs.

maſter

10) maſter Doribus did heretofore preach publickly. So may God help you, a mill would have ground corn with it; yet not ſo much as thoſe of Baſacle at Toulouſe.

CHAP. XXIII.

How Pantagruel departed from Paris, hearing the news that the Dipſodes had invaded the land of the Amaurots: and the cauſe wherefore the leagues are ſo ſhort in France.

A Little while after Pantagruel heard news, that his father Gargantua had been (1) tranſlated into the land of the fairies by Morgue, as heretofore were Oger and Arthur: and that, the report of his tranſlation being ſpread abroad, the Dipſodes had iſſued out beyond their borders, with inrodes, had waſted a great part of Utopia, and at that very time had beſieged the great city of the Amaurots. Whereupon departing from Paris, without bidding any man farewel, for the buſineſs required diligence, he came to Rouen.

Now

(10) Our maſter Doribus] In all likelihood the ſame maſter d'Oris——mention'd by Beza in his eccleſiaſtical hiſt. Ann. 1534. Depuis etant venu à Sancerre, &c. Then, coming to Sancerre, &c. one mr. d'Oris——a famous inquiſitor of the faith, was ſo highly delighted with the good wine they had given him to pacify him, that he affirmed publickly in the pulpit at Bourges, that the inhabitants of Sancerre were a very good ſort of people.

(1) Tranſlated, &c.] The fairy Morgue kept the good

Now Pantagruel in his journey, ſeeing that the leagues of that little territory about Paris, (2) called France, were very ſhort in regard of thoſe of other countries, demanded the cauſe and reaſon of it from Panurge; who told him a ſtory which (3) Marotus du Lac, monachus, ſet down in the acts of the kings of Canarre; ſaying, that in old times countries were not diſtinguiſhed into leagues, miles, furlongs, nor paraſanges, until that king Pharamond divided them, which was done in manner as followeth. The ſaid king choſe at Paris a hundred fair, gallant, luſty, briſk young men, all reſolute and bold adventurers in cupid's duels, together with a hundred comely, pretty, handſome, lovely, and well-complexioned wenches of Picardy; all which he cauſed to be well entertained and highly fed for the ſpace of eight days: then, having called for them, he deliver'd to every one of the young men his wench,

good king Arthur her brother in the caſtle of Avalon, where that prince quietly enjoyed all the pleaſures of that enchanted place. Oger the Dane, happening to be rambling that way, was invited in by his good friend the fairy, and was entertained by her in a yet more agreeable manner. But, as the pagans had taken the opportunity of Oger's abſence, to ſeize on Jeruſalem and Babylon, juſt ſuch an opportunity here prompts the Dipſodes to lay ſiege to the city of the Amaurots.

(2.) Call'd France] Call'd l'Iſle de France, I ſuppoſe Sir T. U. would have ſaid. Rabelais ſays only, les lieües de France, the leagues of France, not a word of that little territory about Paris call'd France.

(3) Marotus du Lac, monachus, &c.] The reaſon here given, why the leagues differ, being an original ſtory, it follows, that this Marotus is no other than maſter Francis himſelf. The quality of monk cannot be diſputed him, and as he took the name of Marotus, perhaps out of friendſhip to Marot, ſo it may be he took the ſirname of du Lac, only by way of alluſion to the romance of Lancelot of the lake.

with

with ſtore of money to defray their charges, and this injunction beſides, to go unto divers places here and there. And whereſoever they ſhould biſcot and thrum their wenches, that they ſetting a ſtone there, it ſhould be accounted for a league. Thus went away thoſe brave fellows and ſprightly blades moſt merrily, and becauſe they were freſh, and had been at reſt, they were jumming and tumbling almoſt at every field's end; and this is the cauſe why the leagues about Paris are ſo ſhort. But when they had gone a great way, and were now as weary as poor devils, all the oil in their lamps being almoſt ſpent, they did not chin and duffle ſo often, but contented themſelves (I mean for the mens part) with one ſcurvy paultry bout in a day. And this is that which makes the leagues in Britany, Delanes, Germany, and other more remote countries ſo long. Other men give other reaſons for it; but this ſeems to me of all other the beſt. To which Pantagruel willingly adhered. Parting from Rouen, they arrived at (4) Honfleur, and there took ſhipping, Panurge, Epiſtemon, Euſthenes, and Carpalim.

(4) Honfleur,] A ſmall town in Normandy, over-againſt Harfleur. The hiſtory of king Charles VII, falſely attributed to Alain Chartier, calls this Harfleu: and Honnefleu the other, which Dolet's edition calls Hommefleur, and Beza's eccleſiaſtical hiſtory Hondefleur. Since it appears by this that the origin of the name of theſe two towns, and eſpecially of the latter, is not well known even to the French themſelves, the reader perhaps will not be diſpleaſed to ſee here what H. Ottius thought of it, in his Franco-Gallia, where he eaſily proves that a great number of French words come from the German. See here therefore how he expreſſes himſelf in that little book, p. 66. of the Bâle edition, 1670. Op. ſays he, apud Caletos Harflutum, Harfleu, Harfluſs, ab influxu maris: ex alia parte Hinflutum, Hinfleut, Belg, Hinflut, Germ. Hinfluſs, à defluxu. This was Andrew du Chêne's thought long before him.

In

In which place, waiting for a favourable wind, and caulking their ſhip, he received from a lady of Paris (that had formerly been kept by him a long time) a letter directed on the outſide, thus:

To the beſt beloved of the fair,
And the leaſt loyal of the brave;

(5) P.N.T.G.R.L.

CHAP. XXIV.

A letter which a meſſenger brought to Pantagruel from a lady of Paris; together with the expoſition of a poſy written in a gold ring.

WHEN Pantagruel had read the ſuperſcription, he was much amazed, and therefore demanded of the ſaid meſſenger the name of her that had ſent it. Then opened he the letter, and found nothing written in it, nor otherwiſe incloſed, but only a gold ring, with a ſquare table diamond. Wondering at this, he called Panurge to him, and ſhewed him the caſe: whereupon Panurge told him, that the leaf of paper was written upon, but with ſuch cunning and artifice, that no man could ſee the writing at firſt ſight. Therefore, to find it out, he ſet it by the fire, to ſee if it was made with ſal ammoniack, ſoaked in water. Then put he it into the water, to ſee if the letter was written with the

(5) P.N.T.G.R.L.] The inſcription on the ring was Hebrew. The name of Pantagruel appears accordingly written without vowels, after the manner of the Hebrews, who uſe points inſtead of vowels.

uice

juice of tithymalle. After that, he held it up againſt the candle, to ſee if it was written with the juice of white onions.

Then he rubbed one part of it with oil of nuts, to ſee if it were not written with the lee of a fig-tree; and another part of it with the milk of a woman giving ſuck to her eldeſt daughter, to ſee if it was written with the blood of red toads, or green earth-frogs. Afterwards he rubbed one corner with the aſhes of a ſwallow's neſt, to ſee if it were not written with the dew that is found (1) within the herb alcakengy, called the winter-cherry. He rubbed after that one end with ear-wax, to ſee if it were not written with the gall of a raven. Then did he dip it into vinegar, to try if it was not written with the juice of the garden ſpurge. After that he greaſed it with the fat of a bat or flitter-mouſe, to ſee if it was not written with the ſperm of a whale, which ſome call ambergris. Then put it very fairly into a baſon full of freſh water, and forthwith took it out, to ſee whether it were written with ſtone-allum. But after all experiments, when he perceived that he could find out nothing, he called the meſſenger, and aſked him, Good fellow, the lady that ſent thee hither, did ſhe not give thee a ſtaff to bring with thee? thinking that it had been according to the conceit whereof Aulus Gellius maketh mention: and the meſſenger anſwered him, No, ſir. Then Panurge would have cauſed his head to be ſhaven, to ſee whether the lady had written upon his bald pate, with the hard lee whereof ſope is made, that which ſhe meant: but perceiving that his hair was very long, he forbore, conſidering that it could not have grown to ſo great a length in ſo ſhort a time.

(1) Within the herb alcakengy, &c.] The original ſays, within the apples called alicababut.

Then

Then he ſaid to Pantagruel, Maſter, by the virtue of G--- I cannot tell what to do nor ſay in it. For to know whether there be any thing written upon this or no, I have made uſe of a good part of that which (2) maſter Franciſco di Nianto, the Tuſcan, ſets down, who hath written the manner of reading letters that do not appear: that which Zoroaſtes publiſhed, peri grammaton acriton: and (3) Calphurnius Baſſus de litteris illegibilibus. But I can ſee nothing, nor do I believe that there is any thing elſe in it than the ring. Let us therefore look upon it. Which when they had done, they found this in Hebrew written within, (4) Lama ſabachthani: whereupon they called Epiſtemon, and aſked him what that meant? To which he anſwered, that they were Hebrew words, ſignifying, wherefore haſt thou forſaken me? Upon that Panurge ſuddenly replied, I

(2) Maſter Franciſco di Nianto, the Tuſcan] No body, in France, knows any thing of this man, or the book which Rabelais aſcribes to him. As our author, in the year 1536, was at Rome for ſome time, 'tis poſſible, ſays du Chat, that either there, or on the road, he might have lit on meſſere Franciſco di Nianto, or at leaſt his work. (The name of Nianto ſeems to me to be a banter; for it means mr. Nobody, from Neante, in Italian.)

(3) Calphurnius Baſſus] This is a ſham name for another man, and the treatiſe de litteris illegibilibus merely imaginary. See Voſſius the father, l. 5. of his Latin hiſtorians, c. 22. upon this ſubject.

(4) Lama ſabachthani] This prophane application of Lama ſabachthani is properly of the Italian genius, and accordingly Rabelais took it from the 41ſt novel of Maſſuccio Salernitano. James Gohori, half author, half tranſlator of ſome of the volumes of Amadis, has foiſted into the third this ſame rebus, which is not in the Spaniſh original, and which Rabelais could not have ſeen in the tranſlation, it not being publiſh'd till after his death.

know

know the myſtery. Do you ſee this diamond? It is a falſe one. This then is the expoſition of that which the lady means, Diamant faux; that is, (5) falſe lover, why haſt thou forſaken me? Which interpretation Pantagruel preſently underſtood; and withal remembering, that at his departure he had not bid the lady farewel, he was very ſorry, and would fain have returned to Paris to make his peace with her. But Epiſtemon put him in mind of Æneas's departure from Dido, and the ſaying of Heraclitus of Tarentum, that the ſhip being at anchor, when need requireth, we muſt cut the cable rather than loſe time about untying of it. And that he ſhould lay aſide all other thoughts to ſuccour the city of his nativity, which was then in danger. And indeed within an hour after that, the wind aroſe at the north-north-weſt; wherewith they hoiſted ſail, and put out, even into the main ſea; ſo that within few days, paſſing by Porto Sancto, and by the Maderas, they went aſhore in the Canary iſlands: parting from thence, they paſſed by Capo-bianco, by Senega, by Capo-verde, by Gambra, by Sagres, by Melli, by the cap di buona Speranza, and ſet aſhore again in the kingdom of Melinda: parting from thence, they ſailed away with a tramontan or northerly wind, paſſing by (6) Meden,

(5) Falſe lover, &c.] It ſhould be, Say, falſe lover, &c. Di, amant faux. Sir T. U. by leaving out the word ſay, and not giving the words, either at length, as thus, diamant faux, falſe diamond, or as it is divided, di, amant faux, ſay, falſe lover, leaves the reader quite at a loſs about the meaning of all this.

(6) Meden] Such another country, ſays the Dutch ſcholiaſt, as Medamothi in l. 4. ch. 21; that is to ſay, no country at all, for that's the Engliſh of Μηδὲν and Μηδαμόθεν. Rabelais created theſe places himſelf.

(7)

(7) by Uti, by Uden, by Gelaſim, by the iſles of the Fairies, and alongſt the kingdom of Achory, till at laſt they arrived at the port of Utopia, diſtant from the city of the Amaurots three leagues and ſomewhat more.

When they were aſhore, and pretty well refreſh'd, Pantagruel ſaid, Gentlemen, the city is not far from hence; therefore were it not amiſs, before we ſet forward, to adviſe well what is to be done, that we be not like the Athenians, who never took counſel until after the fact: are you reſolved to live and die with me? Yes, ſir, ſaid they all, and be as confident of us, as of your own fingers. Well, ſaid he, there is but one thing that keeps my mind in great doubt and ſuſpence, which is this; that I know not in what order, nor of what number the enemy is, that layeth ſiege to the city: for if I were certain of that, I ſhould go forward, and ſet on with the better aſſurance. Let us therefore conſult together, and bethink ourſelves by what means we may come to this intelligence. Whereunto they all ſaid, Let us go thither and ſee, and ſtay you here for us: for this very day, without further reſpite, do we make account to bring you a certain report thereof.

(8.) Myſelf (ſaid Panurge) will undertake to enter into their camp within the very midſt of their guards, uneſpied by their watch, and merrily feaſt and lecher it at their coſt, without being known of any, to ſee

(7) By Uti, by Uden] Again, countries framed at pleaſure, ovor a buttle; no ſuch places or things, in rerum naturâ. Οὐδὲν, Οὐτὶ: nullities in Engliſh.

(8) Myſelf, ſaid Panurge, will undertake, &c.] Imitation of the gabs of Charlemagne and his peers at king Hugo's court at Conſtantinople, in ch. 8. of Galien reſtor'd. (I take m. du Chat's gab to mean mockery; bravado, banter, from the Italian gabbare.)

the

the artillery and the tents of all the captains, and thruſt myſelf in with a grave and magnifick carriage, amongſt all their troops and companies, without being diſcover'd: the devil would not be able to pick me out with all his circumventions; for I am of the race of Zopyrus.

And I (ſaid Epiſtemon) know all the plots and ſtratagems of the valiant captains, and warlike champions of former ages, together with all the tricks and ſubtilties of the art of war. I will go; and though I be detected and revealed, I will eſcape, by making them believe of you whatever I pleaſe; for I am of the race of Sinon.

I (ſaid Euſthenes) will enter and ſet upon them in their trenches, in ſpite of their centries, and all their guards: for I will tread upon their bellies, and break their legs and arms, yea though they were every whit as ſtrong as the devil himſelf; for I am of the race of Hercules.

And I (ſaid Carpalim) will get in there, if the birds can enter: for I am ſo nimble of body, and light withal, that I ſhall have leaped over their trenches, and ran clean through all their camp, before that they perceive me: neither do I fear ſhot, nor arrow, nor horſe, how ſwift ſoever, were he the Pegaſus of Perſeus, or (9) Pacolet; being aſſured that I ſhall be able to make a ſafe and ſound eſcape before them all without any hurt. I will undertake to walk upon the ears of corn, or graſs in the meadows, without making either of them do ſo much as bow under me; for I am of the race of (10) Camilla the Amazon.

(9) Pacolet] A wonderful horſe, uſed a long time by the hero of the romance of Valentine and Orſon.

(10) Camilla the Amazone] See Virgil, xi. Æneid. Our author calls her Amazon, becauſe ſhe was a dextrous warrior.

CHAP.

Horſemen overthrown by Panurge's Stratagem of the Cable-ropes. B. 2. C. 25. p. 193.

CHAP. XXV.

How Panurge, Carpalim, Euſthenes, and Epiſtemon (the gentlemen attendants of Pantagruel) vanquiſhed and diſcomfited ſix hundred and threeſcore horſemen very cunningly.

AS he was ſpeaking this, they perceived ſix hundred and threeſcore light horſemen, gallantly mounted, who came to diſcover what ſhip and company it was that was newly arrived in the harbour, and came in a full gallop to take them if they had been able. Then ſaid Pantagruel, My lads, retire yourſelves unto the ſhip; here are ſome of our enemies coming apace, but I will kill them here before you like beaſts, altho' they were ten times ſo many: in the mean time withdraw yourſelves, and take your ſport at it. Then anſwered Panurge, No, ſir, there is no reaſon that you ſhould do ſo; but on the contrary, retire you into the ſhip, both you and the reſt; for I alone will here diſcomfit them: but we muſt not linger, come, ſet forward. Whereunto the others ſaid, It is well adviſed; ſir, withdraw yourſelf, and we will help Panurge here, ſo ſhall you know what we are able to do. Then ſaid Pantagruel, Well, I am content; but if that you be too weak, I will not fail to come to your aſſiſtance.

With this, Panurge took two great cables of the ſhip, and tied them to the capſtan which was on the deck towards the hatches, and faſtened them in the ground, making a long circuit, the one further off,

the other within that. Then ſaid he to Epiſtemon, Go aboard the ſhip, and, when I give you a call, turn about the capſtan upon the orlop diligently, drawing unto you the two cable-ropes: and ſaid to Euſthenes, and to Carpalim, My bullies, ſtay you here, and offer yourſelves freely to your enemies; do as they bid you, and make as if you would yield unto them: but take heed you come not within the compaſs of the ropes; be ſure to keep yourſelves free of them. And preſently he went aboard the ſhip, and took a bundle of ſtraw and a barrel of gunpowder, ſtrewed it round about the compaſs of the cords, and ſtood by with a brand of fire, or match, lighted in his hand. Preſently came the horſemen with great fury, and the foremoſt ran almoſt home to the ſhip; and by reaſon of the ſlipperineſs of the bank they fell, they and their horſes, to the number of four and forty: which the reſt ſeeing, came on, thinking that reſiſtance had been made them at their arrival. But Panurge ſaid unto them, My maſters, I believe that you have hurt yourſelves: I pray you pardon us, for it is not our fault, but the ſlipperineſs of the ſea water that is always (1) flowing: we ſubmit ourſelves to your good pleaſure. So ſaid likewiſe his two other fellows, and Epiſtemon that was upon the deck. In the mean time, Panurge withdrew himſelf, and ſeeing that they were all within the compaſs of the cables, and that his two companions were retir'd, making room for all thoſe horſes which came in a crowd, thronging upon the neck of one another to ſee the ſhip and ſuch as were in it, cried out on a ſudden to Epiſtemon, Draw, draw. Then began Epiſtemon to wind about the capſtan, by doing whereof, the two cables ſo entangled and impeſter'd the legs of the horſes, that they were all of them

(1) Flowing] Read unctuous, as Rabelais has it.

thrown

thrown down to the ground eaſily, together with their riders. But they, ſeeing that, drew their ſwords, and would have cut them. Whereupon Panurge ſet fire to the train, and there burnt them up all like damned ſouls, both men and horſes, not one eſcaping ſave one alone; who being mounted on a fleet Turky courſer, by meer ſpeed in flight, got himſelf out of the circle of the ropes. But when Carpalim perceived him, he ran after him with ſuch nimbleneſs and celerity, that he overtook him in leſs than a hundred paces: then, leaping cloſe behind him upon the crupper of his horſe, claſped him in his arms, and brought him back to the ſhip.

This exploit being ended, Pantagruel was very jovial, and wondrouſly commended the ingenuity of theſe gentlemen, whom he called his fellow ſoldiers, and made them refreſh themſelves, and feed well and merrily upon the ſea-ſhore, and drink heartily with their bellies upon the ground, and their priſoner with them, whom they admitted to that familiarity; only that the poor devil was not well aſſured but that Pantagruel would have eat him up whole: which, conſidering the wideneſs of his mouth, and capacity of his throat, was no great matter for him to have done; for he could have done it as eaſily as you would eat a ſmall comfit, he ſhewing no more in his throat than would a grain of millet ſeed in the mouth of an aſs.

CHAP. XXVI.

How Pantagruel and his company were weary of eating ſalt meats; and how Carpalim went a hunting to have ſome veniſon.

(1) THUS as they talked and chatted together, Carpalim ſaid, And by the belly of St. Quenet, ſhall we never eat any veniſon? This ſalt meat makes me horribly dry. I will go fetch you a quarter of one of thoſe horſes which we have burnt, it is well roaſted already. As he was riſing up to go about it, he perceiv'd under the ſide of a wood a fair great roe-buck, which was come out of his fort, as I conceive, at the ſight of Panurge's fire. Him did he purſue and run after with ſo much vigour and ſwiftneſs, as if it had been a bolt out of a croſs-bow, and caught him in a moment; and, whilſt he was in his courſe, he with his hands took in the air four great buſtards, ſeven bitterns, ſix and twenty grey partridges, two and thirty red legged ones, ſixteen pheaſants, nine woodcocks, nineteen herons, two and thirty couſhots and ring-doves; and with his feet killed ten or twelve (2) hares and rabbets, (3) which were then at relief, and pretty big

(1) Thus as they talked, &c.] Read, Thus as they junketed together; banquetoient, not quaquetoient.

(2) Hares] Read leverets. Levraux, not Lievres, in French.

(3) Which were then at relief] Hors de page does not mean out a feeding, but about three quarters old, almoſt full grown. Hors de page properly ſignifies, out

big withal; eighteen rayles in a knot together, with fifteen young wild boars, two little bevers, and three great foxes. So, ſtriking the kid with his fauchion athwart the head, he killed him, and, bearing him on his back, he in his return took up his hares, rayles and young wild boars, and as far off as he could be heard, cried out, and ſaid, Panurge, my friend, (4) vinegar, vinegar. Then the good Pantagruel, thinking he had fainted, commanded them to provide him ſome vinegar. But Panurge knew well that there was ſome good prey in hands, and forthwith ſhewed unto noble Pantagruel how he was bearing upon his back a fair roe-buck, and all his girdle bordered with hares. Then immediately did Epiſtemon make, in the name of the nine muſes, (5) nine antique wooden ſpits. Euſthenes did help to flay, and Panurge placed two great cuiraſſier ſaddles in ſuch ſort, that they ſerved for andirons; and making their priſoner to be their cook, they roaſted their veniſon by the fire wherein the horſemen were burnt. And making great chear with a good deal of vinegar, the devil a one of them did forbear from his victuals: it was a triumphant and incomparable ſpectacle to ſee how they ravened and devoured. Then ſaid Pantagruel, Would to God every one of

out of a ſtate of ſervitude: thus Louis XI, of France (I think it was) us'd to ſay, he would put the kings of France hors de page, i. e. he would make them arbitrary; as our king James I threaten'd, he would break the neck of parliaments.

(4) Vinegar, vinegar] It is ſtill in Languedoc a cuſtom among hunters to cry out to one another Vinegar, as ſoon as they have ſhot a hare, becauſe the true ſauce for that creature is vinegar.

(5) Nine antique wooden ſpits] The ancients uſed to roaſt their meat on wooden ſpits, either hazel or ſorb-apple-tree, Virgil l. 2. of his georgicks; pinguiaque in veribus torrebimus exta colurnis.

you had two pair of (6) facring bells hanging at your chin, and that I had at mine the great clocks of (7) Rennes, of Poitiers, of Tours, and of Cambray, to see what a peal they would ring with the wagging of our chaps.

But, said Panurge, it were better we thought a little upon our business, and by what means we might get the upper hand of our enemies. That is well remembered, said Pantagruel: therefore spoke he thus to the prisoner: My friend, tell us here the truth, and do not lie to us at all, if thou wouldest not be flayed alive, for it is I that eat the little children: relate unto us, at full, the order, the number, and the strength of the army. To which the prisoner answered, Sir, know for a truth, that in the army there are three hundred giants, all armed with (8) armour of proof,

(6) Sacring bells] Hawk's bells. There's a bird of prey call'd a sacre.

(7) Rennes] Noël de la Fail, author of the tales of Eutrapel, who was a Breton, and councellor of the parliament of Rennes, boasts much of the great clock at Rennes, which perhaps has nothing remarkable more than many others, except the name of Françoise carv'd on it by king Francis I, with his own hand. There is round it also this inscription.

Je suis nommée dame Françoise,
Qui cinquante mil livres poise:
Et si de tant ne me croyez
Descendez moy, & me poisez.

In English,

Dame Frances is my name; I weigh
Full fifty thousand pound:
If you distrust what I do say,
Pray, weigh me on the ground.

(8) Armour of proof] Arm'd with free-stone, it should

proof, and wonderful great; nevertheleſs, not fully ſo great as you, except one that is their head, named Loupgarou, who is armed from head to foot with cyclopical anvils. Furthermore, one hundred three-ſcore and three thouſand foot, all armed with the ſkins of hobgoblins, (9) ſtrong and valiant men: eleven thouſand four hundred cuiraſſiers; three thouſand ſix hundred double cannons, and harquebuſiers without number; fourſcore and fourteen thouſand pioniers: one hundred and fifty thouſand whores, fair, like goddeſſes (That is for me, ſaid Panurge) whereof ſome are Amazons, ſome Lionnoiſes, others Pariſiennes, Taurangelles, Agevines, Poictevines, Normands, and high Dutch: there are of them of all countries and all languages.

Yea, but, ſaid Pantagruel, is the king there? Yes, ſir, ſaid the priſoner, he is there in perſon, and we call him Anarchus, king of the Dipſodes; which is as much as to ſay, thirſty people; for you never ſaw men more thirſty, or more willing to drink: and his tent is guarded by the giants. It is enough, ſaid Pantagruel, come brave boys, are you reſolved to go with me? To which Panurge anſwered, God confound him that leaves you. I have already bethought myſelf how I will kill them all like pigs, and ſo that

ſhould be; armez de pierre de taille. On which m. du Chat obſerves, this pleaſant fancy is in the romance of Mabriant, ch. 31, where Roland having heard ſtrange things concerning Mabriant's marvellous cuiraſſe, By St. Denis, cries he, let him be arm'd with free-ſtone, I'll enter the liſts with him to-morrow.

(9) Strong and valiant men] Enchanted by their wearing hobgoblins ſkins, which render'd them impenetrable, both to ſword and muſket. The German word veſt, which in French ſignifies ſtrong, is ſaid of a ſoldier who wears ſome ſort of magick ſpell about him.

(10) the devil one leg of them ſhall eſcape. But I am ſomewhat troubled about one thing. And what is that? ſaid Pantagruel. It is, ſaid Panurge, how I ſhall be able to ſet forward to the juſtling and bragmardiſing of all the whores that be there this afternoon, in ſuch ſort, that there eſcape not one unbumped by me, breaſted and jumm'd after the ordinary faſhion of men and women. Ha, ha, ha, ha, ſaid Pantagruel.

And Carpalim ſaid, The devil take theſe fink-holes, if by G — I do not bumbaſte ſome one of them.

And I, ſaid Euſthenes, what d'ye make of me, who, ſince we came from Rouen, have never been wound up, at leaſt that my needle could mount above to ten or eleven o'clock? it is now ſtiff and ſtrong, like a hundred devils? Truly, ſaid Panurge, thou ſhalt have of the fatteſt, and of thoſe that are the moſt plump, and in the beſt caſe.

How now, ſaid Epiſtemon, every one ſhall ride, and I muſt lead the aſs? The devil take him that will do ſo. We will make uſe of the right of war. Qui poteſt capere, capiat. No, no, ſaid Panurge, but tye thine aſs to a crook, and ride as the world doth. And the good Pantagruel laughed at all this, and ſaid unto them, You reckon without your hoſt. I am much afraid, that before it be night I ſhall ſee you in ſuch taking, that you will have no great ſtomach to ride, but are more like to be rode upon, with ſound blows of pike and lance.

Enough of that, ſaid Epiſtemon: I will not fail to bring them to you, either to roaſt or boil, to fry or put in paſte. They are not ſo many in number as were in the army of Xerxes: for he had thirty hundred thouſand fighting men, if you will believe Herodotus and Trogus Pompeius; and yet Themiſtocles

(10) The devil one leg of them, &c.] If any one thinks to get away, I'll ham-ſtring him at leaſt.

with

with a few men overthrew them all. For God's ſake take you no care for that. Cobſminnie, Cobſminnie, ſaid Panurge, my codpiece alone ſhall ſuffice to overthrow all the men; and (11) St Sweephole, that dwells within it, ſhall lay all the women ſquat upon their backs. Up then, my lads, ſaid Pantagruel, and let us march along.

CHAP. XXVII.

How Pantagruel ſet up one trophy in memorial of their valour, and Panurge another in remembrance of the hares. How Pantagruel likewiſe with his farts begat little men, and with his fiſgs [fizzles] little women: and how Panurge broke a great ſtaff over two glaſſes.

BEfore we depart hence, ſaid Pantagruel, in remembrance of the exploit that you have now performed, I will in this place erect a fair trophy. Then every man amongſt them, with great joy, and fine little country ſongs, ſet up a huge big poſt, whereunto they hanged a great cuiraſſier ſaddle, the ironſtal of a barbed horſe, bridle-boſſes, pulley-pieces for the knees, ſtirrup-leathers, ſpurs, ſtirrups, a coat of mail, a corſlet temper'd with ſteel, a battle-axe, a ſtrong, ſhort, and ſharp horſeman's ſword;

(11) St Sweephole] St. Balletrou. Rabelais here wanted a name which might be analogous to the ſubject he's treating of; he therefore choſe that of Balletrou, i. e. balaïetrou: balai de trou. Balai is a beeſom or broom: trou a hole.

a gantlet, a horſeman's mace, guſſet-armour for the arm-pits, leg-harneſs, and a gorget, with all other furniture needful for a triumphant arch, or trophy. And then Pantagruel, for an eternal memorial, wrote this victorial ditton as followeth:

Here four bold champions had a rubbers
With ſixty and ſix hundred lubbers;
Deſtroy'd 'em all; yet when they fought 'em,
Had not their arms, but wits about 'em:
So play'd the ſcoundrels ſuch a trick,
Old Scipio never knew the like.
Learn hence, kings, dukes, all great and little,
'Tis wit, not ſtrength, that wins the battle.
For victory,
As all agree,
Hangs on the beck
Of pow'rs above,
Who ſurely move,
The proud to check.
The ſtrong are baffl'd without queſtion,
Or doubt of any that's a chriſtian:
And he ('tis only he) can have it,
Who has the grace and faith to crave it.

Whilſt Pantagruel was writing theſe foreſaid verſes, Panurge halved, and fixed upon a great ſtake, the horns of the roe buck, together with the ſkin, and (1) the right fore foot thereof; the ears of three leverets, the

(1) The right fore-foot thereof] It ſhould be the two fore legs thereof, for that's the true conſtruction of les pieds droitz du vant du chevreul: to prove which, thus ſays m. du Chat: droit, from the Latin directus, does not here ſignify the dexter of the Latins, but the rectilineal figure of the foot conjoin'd with, and holding by, the leg of that creature. Et leurs pieds eſtoient pieds droits, and their feet were ſtraight feet, we read in Ezekiel's viſion,

the chine of a coney, the jaws of a hare, the wings of two buſtards, the feet of four queſtdoves, a bottle full of vinegar, a horn wherein to put ſalt, a wooden ſpit, a larding ſtick, a ſcurvy kettle full of holes, a dripping-pan, a ſkillet to make ſauce in, an earthen ſalt-celler, and (2) a goblet of Beauvois. Then, in imitation of Pantagruel's verſes and trophy, wrote that which followeth:

Here four brave topers ſitting on their bums,
With flagons, nobler noiſe than drums,
Caroufs'd it, bous'd it, toſs'd the liquor,
Each ſeem'd a Bacchus-prieſt, or vicar:
Hares, conies, buſtards, pigs were brought 'em,
With jugs and pipkins ſtrew'd about 'em;
For trophy-ſpoils to each good fellow,
That is hereafter to be mellow.
In every creed,
'Tis on all hands agreed,
And plainly confeſt;
When the weather is hot,
That we ſtick to the pot,
And drink o' the beſt.

viſion, ch. 1. v. 7. upon which word Calvin has this note: Quantum attinet ad rectitudinem, ego refero non tantum ad pedes, ſed ad ipſa crura. Perinde eſt igitur ac ſi dixiſſet (propheta) ſtetiſſe animalia illa, quemadmodum ſolent homines. In which he has been follow'd by meſſ. des Marais. Pedes recti, ſays the Latin bible in that place, which means their legs ſtood upright like a man's when he is ſtanding. One of theſe fore-legs of a ſtag, that's kill'd in hunting, is always in France preſented to the chief man of the company.

(2) A goblet of Beauvois] The crockery ware of Beauvois is not very extraordinary; the clay about Savigni and Lerolles, with which it is made, being none of the beſt,

Firſt note, that in your bill of fare,
Sauce be provided for the rare.
But vinegar the moſt extol;
'Tis of an hare the very ſoul.

Then ſaid Pantagruel, Come, my lads, let us be gone, we have ſtaid here too long about our victuals; for very ſeldom doth it fall out, that the greateſt eaters do the moſt martial exploits. There is no ſhadow like that of flying colours, no ſmoke like that of horſes, no clattering like that of armour. At this Epiſtemon began to ſmile, and ſaid, There is no ſhadow like that of the kitchen, no ſmoke like that of paſties, and no clattering like that of goblets. Unto which anſwered Panurge, There is no ſhadow like that of curtains, no ſmoke like that of womens breaſts, and no clattering like that of ballocks. Then, forthwith riſing up, he gave a fart, a leap, and a whiſtle, and moſt joyfully cried out aloud, Ever live, Pantagruel. When Pantagruel ſaw that, he would have done as much, but, with the fart that he let, the earth trembled nine leagues about: wherewith, and with the corrupted air, he begot above three and fifty thouſand little men, ill favour'd dwarfs; and with one fiſg [fizzle] that he let, he made as many little women, crouching down, as you ſhall ſee in divers places, which never grow but like cows tails, downwards, or like the Limoſin radiſhes, round. How now, ſaid Panurge, are your farts ſo fertile? By G ------ here be brave (3) farted men and fiſgued women; let them be married together, they will beget fine (4) hornets and dorflies. So did Pantagruel, and called them pigmies. Thoſe

(3) Farted men] Savates d'hommes. Dwarfs, demi-men, candles-end-men, bits of men, half-men, as a ſavate is but half a ſhoe.

(4) Hornets and dorflies] Inaſmuch as themſelves were ſprung from corruption.

he

he ſent to live in an iſland thereby, where ſince that time, they are increaſed mightily; but the (5) cranes make war with them continually, againſt which they do moſt courageouſly defend themſelves; for theſe little ends of men and dandiprats (whom in Scotland they call whip-handles, and knots of a tar-barrel) are commonly very teſty and cholerick. The phyſical reaſon whereof is, becauſe (6) their heart is near their turd.

At this ſame time, Panurge took two drinking glaſſes that were there, both of one bigneſs, and filled them up with water to the brim, and ſet one of them upon one ſtool, and the other upon another, placing them above five feet from one another: then he took the ſtaff of a javelin, about five feet and a half long, and put it upon the two glaſſes, ſo that the two ends of the ſtaff did come juſt to the brims of the glaſſes. This done, he took a great ſtake, and

(5) Cranes make war, &c.] Homer ſaid it firſt, and Ariſtotle after him, l. 8. c. 12. of animals; but it is an odd kind of reaſon la Bruiere Champier gives for this enmity of the pigmies againſt the cranes: it is becauſe thoſe birds carry away their proviſions from them. Pygmæi, ſays he, pro frugibus adverſus grues dimicabant. Nam & tantillos homunculos mitioribus alimentis uti natura docuit & voluit.

(6) Their heart is near their turd] The edition of P. Eſtiard, Lyons 1573, has ſpleen inſtead of t——d; but in all the ancient ones it is turd. Melancthon, in J. Manlius's common places, pag. 251. c. de ira ejuſque moderatione: Scitis proverbium Germanicum, Kleinen leuten ligt der drek nahe beim hertzen; id eſt, parvi homines citò iraſcuntur. Stomachus ideò indignationem ſignificat, quia billoſis ſtatim aſcendit bilis in orificium ventriculi, vel ſtomachi: ibique ſtatim exæſtuat illis qui ſunt ὀξύχολοι, ſeu præcipitis iræ. Deinde non eſt magna diſtantia ab orificio ventriculi ad cor, cæteris paribus. (Thoſe German words verbatim are, little men's hearts lie near their turd.)

ſaid

ſaid to Pantagruel, and to the reſt, My maſters, behold how eaſily we ſhall have the victory over our enemies: for juſt as I ſhall break this ſtaff here upon theſe glaſſes, without either breaking or craſing of them; nay, which is more, without ſpilling one drop of the water that is within them; even ſo ſhall we break the heads of our Dipſodes, without receiving any of us any wound or loſs in our perſon or goods. But that you may not think there is any witchcraft in this, hold, ſaid he to Euſthenes, ſtrike upon the midſt as hard as thou canſt with this log. Euſthenes did ſo, and the ſtaff was broken in two pieces, and not one drop of the water fell out of the glaſſes. Then ſaid he, I know a great many ſuch other tricks, let us now therefore march boldly.

CHAP. XXVIII.

How Pantagruel got the victory very ſtrangely over the Dipſodes, and the giants.

AFTER all this talk Pantagruel took the priſoner to him, and ſent him away, ſaying, Go thou unto thy king in his camp, and tell him tidings of what thou haſt ſeen, and let him reſolve to feaſt me to-morrow about noon; for as ſoon as my gallies ſhall come, which will be to-morrow at fartheſt, I will prove unto him, by eighteen hundred thouſand fighting men, and ſeven thouſand giants, all of them greater than I am, that he hath done fooliſhly, and againſt reaſon, thus to invade my country: wherein Pantagruel feigned that he had an army at ſea. But the priſoner anſwered, that he would yield himſelf to be his ſlave; and that he was content never to return

to

to his own people, but rather with Pantagruel to fight againſt them; and for God's ſake beſought him, that he might be permitted ſo to do. Whereunto Pantagruel would not give conſent, but commanded him to depart thence ſpeedily, and be gone, as he had told him: and to that effect gave him a box full of euphorbium, together with ſome grains of the black chameleon thiſtle, ſteep'd in aqua vitæ, and made up into the condiment of a wet ſucket; commanding him to carry it to his king, and to ſay unto him, that if he were able to eat one ounce of that without drinking after it, he might then be able to reſiſt him, without any fear or apprehenſion of danger.

The priſoner then beſought him, with join'd hands, that in the hour of battle he would have compaſſion upon him. Whereat Pantagruel ſaid unto him, After that thou haſt delivered all unto the king, put thy whole confidence in God, and he will not forſake thee: becauſe, altho' for my part I be mighty, as thou mayſt ſee, and have an infinite number of men in arms, I do nevertheleſs truſt neither in my force nor in mine induſtry; but all my confidence is in God my protector, who doth never forſake thoſe that in him do put their truſt and confidence. This done, the priſoner requeſted him that he would be contented with ſome reaſonable compoſition for his ranſom. To which Pantagruel anſwered, that his end was not to rob nor ranſom men, but to enrich them, and reduce them to total liberty. Go thy way, ſaid he, in the peace of the living God, and never follow evil company, leſt ſome miſchief befal thee. The priſoner being gone, Pantagruel ſaid to his men, Gentlemen, I have made this priſoner believe, that we have an army at ſea, as alſo that we will not aſſault them till to-morrow at noon, to the end that they, doubting of the great arrival of our men, may ſpend this night in providing, and ſtrengthening themſelves;

but

but in the mean time my intention is, that we charge them about the hour of the firſt ſleep.

Let us leave (1) Pantagruel here with his apoſtles, and ſpeak of king Anarchus and his army. When the priſoner was come, he went unto the king, and told him how there was a great giant come, called Pantagruel, who had overthrown, and made to be cruelly roaſted, all the ſix hundred and fifty nine horſemen, and he alone eſcaped to bring the news. Beſides that, he was charged by the ſaid giant to tell him, that the next day about noon he muſt make a dinner ready for him; for at that hour he was reſolved to ſet upon him. Then did he give him that box wherein were thoſe confitures: but, as ſoon as he had ſwallowed down one ſpoonful of them, he was taken with ſuch a heat in the throat, together with an ulceration in the flap of the top of the wind-pipe, that his tongue peel'd with it in ſuch ſort, that for all they could do unto him, he found no eaſe at all, but by drinking only without ceſſation: for as ſoon as ever he took the goblet from his head, his tongue was on a fire; and therefore they did nothing but ſtill pour wine into his throat with a funnel. Which when his captains, baſhaws, and guard of his body did ſee, they taſted of the ſame drugs, to try whether on them they would have the ſame operation or no: but it ſo befel them as it had done their king;

(1) Pantagruel here with his apoſtles] It is apoſtoles in Rabelais. They were but ten or a dozen in number. Beſides, in reſpect of the great multitude of the enemy, theſe might conſider them rather as ambaſſadors who were come to ſue for peace, than people that were preparing to attack them. Tigranes, in the life of Lucullus, written by Plutarch, did in the ſame light look upon the ſmall body of Romans, who, but a few hours after, beat his numerous army. As for the word Apoſtole, it is an old word, and anciently meant the pope; but here it means un apôtre, a perſon ſent.

and

and they plied the flaggon ſo well, that the noiſe ran throughout all the camp, how the priſoner was returned; that the next day they were to have an aſſault; that the king and his captains did already prepare themſelves for it, together with his guards, and that with carouſing luſtily, and quaffing as hard as they could. Every man therefore in the army began to tipple, ply the pot, ſwill and guzzle, till in fine they fell aſleep like pigs, all out of order throughout the whole camp.

Let us now return to the good Pantagruel, and relate how he carried himſelf in this buſineſs. Departing from the place of the trophies, he took the maſt of their ſhip in his hand, like a pilgrim's ſtaff, and put within the (2) top of it two hundred and thirty-ſeven puncheons of white-wine of Anjou, the reſt was of Rouen; and tied up to his girdle the bark all full of ſalt, as eaſily as the Lanſkennets carry their little panniers; and ſo ſet onward on his way with his fellow-ſoldiers. When he was come near to the enemies camp, Panurge ſaid unto him, Sir, if you would do well, let down this white-wine of Anjou from the ſcuttle of the maſt of the ſhip, that we may all drink thereof, (3) like Bretons.

Hereunto Pantagruel very willingly conſented; and they drank ſo neat, that there was not ſo much as one poor drop left of two hundred and thirty-ſeven puncheons, except one leathern bottle of Tours, which Panurge filled for himſelf (for he called that his vade mecum) and ſome ſcurvy lees of wine in the

(2) Top of it] La hune. Scuttle, a ſort of cage, round the top of the maſt.

(3) Like Bretons.] Like the people of Bretagne, who are ſuch lovers of this good white-wine, that tho' it grows about Verron in Anjou, 'tis call'd Vin Breton, becauſe they engroſs it to themſelves in a manner, and by their good-wills no body elſe ſhould carry away a drop of it.

bottom,

bottom, which ſerved him inſtead of vinegar. After they had whittled and curried the can pretty handſomely, Panurge gave Pantagruel to eat ſome deviliſh drugs, compounded of lithotripton, nephrocatarticon, the marmalade of quinces, with cantharides, and other diureticks. This done, Pantagruel ſaid to Carpalim, Go into the city, ſcrambling like a cat up againſt a wall, as you can well do, and tell them that now preſently they come out, and charge their enemies as rudely as they can; and having ſaid ſo, come down, taking a lighted torch with you, wherewith you ſhall ſet on fire all the tents and pavilions in the camp: then cry as loud as you are able with your great voice, and then come away from thence. Yea but, ſaid Carpalim, were it not good to nail all their ordnance? No, no (ſaid Pantagruel) only blow up all their powder. Carpalim, obeying him, departed ſuddenly, and did as he was appointed by Pantagruel; and all the combatants came forth that were in the city: and, when he had ſet fire to the tents and pavilions, he paſs'd ſo lightly through them, and ſo highly and profoundly did they ſnore and ſleep, that they never perceived him. He came to the place where the artillery was, and ſet their munition on fire: but here was the danger, the fire was ſo ſudden, that poor Carpalim had almoſt been burnt; and had it not been for his wonderful agility, he had been ſcorch'd like a roaſting pig: but he departed away ſo ſpeedily, that a bolt or arrow out of a croſs-bow could not have a ſwifter motion. When he was clear of their trenches, he ſhouted aloud, and cried out ſo dreadfully, and with ſuch amazement to the hearers, that it ſeemed all the devils in hell had been let looſe. At which noiſe the enemies awaked, but can you tell how? Even no leſs aſtoniſh'd than are the monks at the ringing of the firſt peal to matins, which in Luſonnois is called rub-ballock.

In

In the mean time Pantagruel began to ſow the ſalt that he had in his barque, and, becauſe they ſlept with an open gaping mouth, he filled all their throats with it, ſo that thoſe poor wretches were by it made to cough like foxes, crying, Ha, Pantagruel, how thou addeſt (4) greater heat to the fireband that is in us. Suddenly Pantagruel had will to piſs, by means of the drugs which Panurge had given him, and piſs'd amidſt the camp ſo well and ſo copiouſly, that he drowned them all, and there was a particular deluge ten leagues round about; tho' hiſtory ſaith, if his father's great mare had been there, and piſs'd likewiſe, it would undoubtedly have been a more enormous deluge than that of Deucalion: for ſhe did never piſs but ſhe made a river, greater than is either the Rhoſne or the Danube. Thoſe that were come out of the city, ſeeing this, ſaid, they were all cruelly ſlain, ſee how the blood runs along: but they were deceived in thinking Pantagruel's urine had been (5) the blood of their enemies; for they could not ſee but by the light of the fire of the pavilions, and ſome ſmall light of the moon.

The enemies, after they were awaked, ſeeing on one ſide the fire in the camp, and on the other the inundation of the urinal deluge, could not tell what to ſay, nor what to think. Some ſaid, that it was the end of the world, and the final judgment which ought to be by fire. Others again thought, that the ſea-gods, Neptune, Proteus, Triton, and the reſt of them, did perſecute them; for that indeed they found it to be like ſea-water and ſalt.

(4) Greater heat to the firebrand] We are of ourſelves but too thirſty. Why wilt thou then by thy drugs ſtill increaſe our thirſt? This expreſſion, which is of Poitou, is equivalent to the Latin Titio ad ignem.

(5) The blood of their enemies] The Moabites fell into the ſame miſtake in ch. 3. of the book of kings.

O who were able now condignly to relate how Pantagruel did demean himſelf againſt the three hundred giants! O my muſe, my Calliope, my Thalia, inſpire me at this time, reſtore unto me my ſpirits, for this is the logical bridge of aſſes: here is the pitfal, here is the difficulty, to have ability enough to expreſs the horrible battle that was fought. Ah, would to God that I had now a bottle of the beſt wine that ever thoſe drank who ſhall read this ſo veridical hiſtory!

CHAP. XXIX.

How Pantagruel diſcomfited the three hundred giants armed with free-ſtone, and Loupgarou their captain.

THE giants, ſeeing all their camp drowned, carried away their king Anarchus upon their backs, as well as they could, out of the fort; as Æneas did his father Anchiſes, in the time of the conflagration of Troy. When Panurge perceiv'd them, he ſaid to Pantagruel, Sir, yonder are the giants coming forth againſt you; lay on them with your maſt gallantly, like an old fencer; for now is the time that you muſt ſhew yourſelf a brave and an honeſt man: and for our part, we will not fail you; I myſelf will kill ye a good many gallantly enough: for why, David killed Goliah very eaſily; and then, this great letcher Euſthenes, who is ſtronger than four oxen, will not ſpare himſelf. Be of good courage therefore, and valiant; charge amongſt them with point and edge, and by all manner of means. Well, ſaid Pantagruel, of courage I have more than for fifty franks: but let us be wiſe; for Hercules never undertook againſt two. That is well cack'd, well

well ſcummered, ſaid Panurge: do you compare yourſelf with Hercules? You have by G----- more ſtrength in your teeth, and more ſcent in your bum, than ever Hercules had in all his body and ſoul. So much is a man worth as he eſteems himſelf. Whilſt they ſpake thoſe words, behold Loupgarou was come with all his giants, who, ſeeing Pantagruel in a manner alone, was carried away with temerity and preſumption, for hopes that he had to kill the good man: whereupon he ſaid to his companions the giants, (1) You wenchers of the Low-country, (2) by Mahoon, if any of you undertake to fight againſt theſe men here, I will put you cruelly to death: it is my will that you let me fight ſingle; in the mean time you ſhall have good ſport to look upon us. Then all the other giants retir'd with their king to the place where the flaggons ſtood, and Panurge and his camerades with them, who counterfeited thoſe that have had the pox; for he wrythed about his mouth, ſhrunk up his fingers, and with a harſh and hoarſe voice ſaid unto them, I forſake ---od, fellow ſoldiers, if I would have it to be believed, that we make any war at all: give us ſomewhat to eat with you, whilſt our maſters fight againſt one another. To this the king and giants jointly condeſcended, and accordingly made them to banquet with them.

In the mean time Panurge told them the fables of Turpin, (3) the examples of St. Nicholas, and the

(1) You wenchers of the Low-Country, &c.] In contradiſtinction to the gentry and nobility, who live in ſtrong buildings ſituated on high places.

(2) By Mahoon] By Mahomet. This oath, which in our old romances is uſed by the Saracens, is ſtill very frequent in the mouths of the Languedocians, in things which they would not be underſtood to affirm ſeriouſly.

(3) The examples of St. Nicholas] In placing here the

the tale of a tub. Loupgarou then ſet forward towards Pantagruel, with a mace all of ſteel, and that of the beſt ſort, weighing nine thouſand ſeven hundred kintals, and two quarterons; at the end whereof were thirteen pointed diamonds, the leaſt whereof was as big as the greateſt bell of our lady's church at Paris: there might want perhaps the thickneſs of a nail, or at moſt (that I may not lye) of the back of thoſe knives which they call cutlugs; but for a little off or on, more or leſs, it is no matter: and it was inchanted in ſuch ſort, that it could never break, but contrarily all that it did touch did break immediately. Thus then as he approached with great fierceneſs and pride of heart, Pantagruel, caſting up his eyes to heaven, recommended himſelf to God with all his ſoul, making ſuch a vow as followeth:

'O thou Lord God, who haſt always been my 'protector and my ſaviour, thou ſeeſt the diſtreſs 'wherein I am at this time: nothing brings me hi-'ther but a natural zeal, which thou haſt permitted 'unto mortals to keep and defend themſelves, their 'wives and children, country and family, in caſe 'thy own proper cauſe were not in queſtion, which 'is the faith; for in ſuch a buſineſs thou wilt have 'no coadjutors, only a catholick confeſſion and ſer-'vice of thy word, and haſt forbidden us all arm-'ing and defence: for thou art the Almighty, 'who in thine own cauſe, and where thine own

the examples or hiſtorical paſſages of the legend of St. Nicholas, the author ſhews what credit he gave to that legend. The fables of Turpin mean the lying hiſtory which archbiſhop Turpin left concerning the emperor Charlemagne, and one of theſe fables is, that one day the ſun ſtood ſtill, to give that hero all the time that was neceſſary to finiſh the deſtruction of the mighty army of the Saracens.

'buſineſs

'buſineſs is (4) taken to heart, canſt defend it far 'beyond all that we can conceive; thou who haſt 'thouſand thouſands of hundreds of millions of le-'gions of angels, the leaſt of which is able to kill all 'mortal men, and turn about the heavens and earth 'at his pleaſure, as heretofore it very plainly ap-'peared in the army of Sennacherib. If it may 'pleaſe thee therefore at this time to aſſiſt me, as 'my whole truſt and confidence is in thee alone, I 'vow unto thee, that in all countries whatſoever, 'wherein I ſhall have any power or authority, 'whether in this of Utopia, or elſewhere, I will 'cauſe thy holy goſpel to be purely, ſimply, and 'entirely preached; ſo that the abuſes of a rabble 'of (5) hypocrites and falſe prophets, who by hu-'man conſtitutions and depraved inventions have 'impoiſoned all the world, ſhall be quite ex-'terminated from about me.' This vow was no ſooner made, but there was heard a voice from hea-ven, ſaying, Hoc fac, & vinces; that is to ſay, Do this, and thou ſhalt overcome.

Then Pantagruel, ſeeing that Loupgarou with his mouth wide open was drawing near to him, went a-gainſt him boldly, and cried out as loud as he was able, Thou dieſt, (6) villain, thou dieſt; purpoſing by his horrible cry to make him afraid, according to the

(4) Taken to heart] Read, taken in hand, tirée en action.

(5) Hypocrites] Surely, when Rabelais wrote this, he was not re-converted to the Roman church.

(6) Villain] Read, ſlave, for that's the true meaning of the word vilain, which is the antitheſis of the word gentleman, and primarily ſignifies (not always a knave, as with us, but) a bond-man, or one of ſervile condition. A French author, quoted by Cotgrave, affirms, that the gentlemen of France term vilains all farmers, huſband-men, ploughmen, and generally all yeomen, how free ſoever

the diſcipline of the Lacedemonians. Withal, he immediately caſt at him out of his barque, which he wore at his girdle, eighteen cags and four buſhels of ſalt, wherewith he filled both his mouth, throat, noſe, and eyes. At this Loupgarou was ſo highly incenſed, that, moſt fiercely ſetting upon him, he thought even then with a blow of his mace to have beat out his brains: but Pantagruel was very nimble, and had always a quick foot and a quick eye, and therefore with his left foot did he ſtep back one pace; yet not ſo nimbly, but that the blow, falling upon the barque, broke it in four thouſand fourſcore and ſix pieces, and threw all the reſt of the ſalt about the ground. Pantagruel, ſeeing that, moſt gallantly diſplay'd the vigour of his arms, and, according to the art of the ax,

ſoever their condition or tenures be; and that country gentlemen term ſo all citizens, burghers, and inhabitants of wall'd towns. Hence alſo it comes to ſignify a churl, carle, boor, clown; a miſer, a knave, varlet, and any baſe-humour'd, ill-born, and worſe-bred bumpkin: but all theſe are no more than the ſecondary meanings of the word vilain. To come to m. du Chat: he obſerves upon the word ribaud, here likewiſe uſed by Rabelais, that it is ſynonimous to paillard, in the ſignification wherein Loup-garou juſt before had called paillars de plat païs his companions, born and bred like him, in the plains where corn grows (and conſequently where there's ſtore of chaff and ſtraw (paille) whence paillard): ſo that inſtead of you wenchers of the low-country, as ſir T. U. tranſlates it, it ſhould have been, you clowns of the flat or low country; for paillard does not there abſolutely mean a whoremaſter, tho' I confeſs it is generally ſo underſtood, and paillarder is us'd in that ſenſe in the bible; tho' ſtrictly, as it comes from paille, ſtraw, it means to haunt thatch'd bawdy-houſes; tumbling in the ſtraw, or upon ſtraw-beds; bitch-hunting-it in barns. So ribaud does not ſignify only a ruffian, or a lecher, but likewiſe a labouring man of a big body, ſtrong limbs, and hard conſtitution; a tough whoreſon.

gave

gave him with the great end of his maſt a home thruſt a little above the breaſt; then bringing along the blow to the left ſide with a ſlaſh, ſtruck him between the neck and ſhoulders: after that, advancing his right foot, he gave him a puſh upon the couillons, with the upper end of his ſaid maſt; wherewith breaking the ſcuttle on the top thereof, he ſpilt three or four puncheons of wine that were left therein.

Upon that, Loupgarou thought that he had pierced his bladder, and that the wine that came forth had been urine. Pantagruel, being not content with this, would have doubled it by a ſide-blow; but Loupgarou lifting up his mace, advanced one ſtep upon him, and with all his force would have daſh'd it upon Pantagruel; wherein (to ſpeak the truth) he ſo ſprightfully carried himſelf, that, if God had not ſuccoured the good Pantagruel, he had been cloven from the top of his head to the bottom of his milt: but the blow glanced to the right ſide by the briſk nimbleneſs of Pantagruel, and his mace ſunk into the ground above threeſcore and thirteen feet, through a huge rock, out of which the fire did iſſue greater than (7) nine thouſand and ſix tuns. Pantagruel ſeeing him buſy about plucking out his mace, which ſtuck in the ground between the rocks, ran upon him, and would have clean cut off his head, if by miſchance his maſt had not touched a little againſt the ſtock of Loupgarou's mace, which was inchanted, as we have ſaid before. By this means his maſt broke off about three handfuls above his hands; whereat he ſtood amaz'd like a bell-founder, and cried out, Ah Panurge, where art thou? Panurge, ſeeing that, ſaid to the king and the giants, By G--- they will hurt one another if they be not parted. But the giants were as merry as if they

(7) Nine thouſand and ſix tuns] An expreſſion taken from the manner of meaſuring the capacity or burthen of merchant ſhips, by the tun.

had been at a wedding. Then Carpalim would have riſen from thence to help his maſter; but one of the giants ſaid to him, By Golfarin the nephew of Mahom, if thou ſtir hence, I will put thee in the bottom of my breeches inſtead of a ſuppoſitory, which cannot chuſe but do me good: for in my belly I am very coſtive, and cannot well (8) cagar without gnaſhing my teeth, and making many filthy faces.

Then Pantagruel, thus deſtitute of a ſtaff, took up the end of his maſt, ſtriking athwart and alongſt upon the giant: but he did him no more hurt than you would do with a filip upon a ſmith's anvil. In the mean time Loupgarou was drawing his mace out of the ground, and, having already plucked it out, was ready therewith to have ſtruck Pantagruel, who, being very quick in turning, avoided all his blows in taking only the defenſive part in hand; until on a ſudden he ſaw that Loupgarou did threaten him with theſe words, ſaying, Now, villain, will not I fail to chop thee as ſmall as minced meat, and keep thee henceforth from ever making any more poor men athirſt. Then, without any more ado, Pantagruel ſtruck him ſuch a blow with his foot againſt the belly, that he made him fall backwards, (9) his heels over his head, and dragged him thus along at flay-buttock above a flight-ſhot. Then Loupgarou cried out, bleeding at the throat, Mahom, Mahom, Mahom. At which noiſe all the giants aroſe to ſuccour him: but Panurge ſaid unto them, Gentlemen, do not go, if you will believe me; for our maſter is mad, and ſtrikes athwart and alongſt, he cares not where; he will do

(8) Cagar] Spaniſh. To do that which the king himſelf can't get another to do for him.

(9) His heels over his head] This ſtrange battle between Pantagruel and Loupgarou is almoſt wholly imitated from ch. 6. of vol. 2 of Perceforeſt, where ſir Lyonnel uſes much the ſame play againſt the giant with the golden mane, whoſe head he did at laſt cut off.

you

you a miſchief: but the giants made no account of it, ſeeing that Pantagruel had never a ſtaff.

And when Pantagruel ſaw thoſe giants approach very near unto him, he took Loupgarou by the two feet, and lifted up his body like a pike in the air, wherewith, it being harniſhed with anvils, he laid ſuch heavy load amongſt thoſe giants, arm'd with free-ſtone, that, ſtriking them down as a maſon doth little knobs of ſtones, there was not one of them that ſtood before him, whom he threw not flat to the ground; and, by the breaking of this ſtony armour, there was made ſuch a horrible rumble, as put me in mind of the fall of the butter-tower of St. Stephen's at Bourges, when it (10) melted before the ſun. Panurge, with Carpalim and Euſthenes, did cut in the mean time the throats of thoſe that were ſtruck down, in ſuch ſort, that there eſcaped not one. Pantagruel to any man's ſight was like a mower, who with his ſcithe, which was Loupgarou, cut down the meadow graſs, to wit, the giants. But, with this fencing of Pantagruel's, Loupgarou loſt his head, which happened when Pantagruel ſtruck down one whoſe name was Riflandouille, who was arm'd cap-a-pee with (11) griſon-ſtones, one chip whereof ſplintering abroad cut off Epiſtemon's neck clean and fair. For otherwiſe the moſt part of them were but (12) lightly armed

(10) Melted before the ſun] Melted and ſunk in at high-noon, as if it had been butter.

(11) Griſon-ſtones] A ſort of hard, ſparkling, brownish grey, long-laſting free-ſtone, fit to pave with, ſays Cotgrave, at the word gres; of which the griſon is a ſpecies, ſays du Chat; adding that the griſon is very common about Poitiers. Cotgrave ſays the griſon is a kind of free-ſtone, ſoft when it is taken out of the quarry, but afterwards grows very hard. (So does the ſtone dug out of the quarries about Bath in Somerſetſhire)

(12) Lightly arm'd, &c.] With a ſtone called tuff,

had been at a wedding. Then Carpalim would have riſen from thence to help his maſter; but one of the giants ſaid to him, By Golfarin the nephew of Mahom, if thou ſtir hence, I will put thee in the bottom of my breeches inſtead of a ſuppoſitory, which cannot chuſe but do me good: for in my belly I am very coſtive, and cannot well (8) cagar without gnaſhing my teeth, and making many filthy faces.

Then Pantagruel, thus deſtitute of a ſtaff, took up the end of his maſt, ſtriking athwart and alongſt upon the giant: but he did him no more hurt than you would do with a filip upon a ſmith's anvil. In the mean time Loupgarou was drawing his mace out of the ground, and, having already plucked it out, was ready therewith to have ſtruck Pantagruel, who, being very quick in turning, avoided all his blows in taking only the defenſive part in hand; until on a ſudden he ſaw that Loupgarou did threaten him with theſe words, ſaying, Now, villain, will not I fail to chop thee as ſmall as minced meat, and keep thee henceforth from ever making any more poor men athirſt. Then, without any more ado, Pantagruel ſtruck him ſuch a blow with his foot againſt the belly, that he made him fall backwards, (9) his heels over his head, and dragged him thus along at flay-buttock above a flight-ſhot. Then Loupgarou cried out, bleeding at the throat, Mahom, Mahom, Mahom. At which noiſe all the giants aroſe to ſuccour him: but Panurge ſaid unto them, Gentlemen, do not go, if you will believe me; for our maſter is mad, and ſtrikes athwart and alongſt, he cares not where; he will do

(8) Cagar] Spaniſh. To do that which the king himſelf can't get another to do for him.

(9) His heels over his head] This ſtrange battle between Pantagruel and Loupgarou is almoſt wholly imitated from ch. 6. of vol. 2 of Perceforeſt, where ſir Lyonnel uſes much the ſame play againſt the giant with the golden mane, whoſe head he did at laſt cut off.

you

you a miſchief: but the giants made no account of it, ſeeing that Pantagruel had never a ſtaff.

And when Pantagruel ſaw thoſe giants approach very near unto him, he took Loupgarou by the two feet, and lifted up his body like a pike in the air, wherewith, it being harniſhed with anvils, he laid ſuch heavy load amongſt thoſe giants, arm'd with free-ſtone, that, ſtriking them down as a maſon doth little knobs of ſtones, there was not one of them that ſtood before him, whom he threw not flat to the ground; and, by the breaking of this ſtony armour, there was made ſuch a horrible rumble, as put me in mind of the fall of the butter-tower of St. Stephen's at Bourges, when it (10) melted before the ſun. Panurge, with Carpalim and Euſthenes, did cut in the mean time the throats of thoſe that were ſtruck down, in ſuch ſort, that there eſcaped not one. Pantagruel to any man's ſight was like a mower, who with his ſcithe, which was Loupgarou, cut down the meadow graſs, to wit, the giants. But, with this fencing of Pantagruel's, Loupgarou loſt his head, which happened when Pantagruel ſtruck down one whoſe name was Riflandouille, who was arm'd cap-a-pee with (11) griſon-ſtones, one chip whereof ſplintering abroad cut off Epiſtemon's neck clean and fair. For otherwiſe the moſt part of them were but (12) lightly armed

(10) Melted before the ſun] Melted and ſunk in at high-noon, as if it had been butter.

(11) Griſon-ſtones] A ſort of hard, ſparkling, brownish grey, long-laſting free-ſtone, fit to pave with, ſays Cotgrave, at the word gres; of which the griſon is a ſpecies, ſays du Chat; adding that the griſon is very common about Poitiers. Cotgrave ſays the griſon is a kind of free-ſtone, ſoft when it is taken out of the quarry, but afterwards grows very hard. (So does the ſtone dug out of the quarries about Bath in Somerſetſhire)

(12) Lightly arm'd, &c.] With a ſtone called tuff,

armed with a kind of ſandy brittle-ſtone, and the reſt with ſlates. At laſt, when he ſaw that they were all dead, he threw the body of Loupgarou as hard as he could againſt the city, where, falling like a frog upon his belly, in the great piazza, he with his fall killed a ſinged he-cat, a wet ſhe-cat, a farting duck, and a bridled goofe.

CHAP. XXX.

How Epiſtemon, (1) who had his head cut off, was finely healed by Panurge; and of the news which he brought from the devils, and damned people in hell.

THIS gigantal victory being ended, Pantagruel withdrew himſelf to the place of the flaggons, and called for Panurge and the reſt, who came unto him ſafe and found, except Euſthenes (whom one of the

which Cotgrave deſcribes thus: a kind of white ſand, or ſoft and brittle ſtone, oftentimes covering or lying on ſlakes, on good ſoil. Du Chat ſays 'tis a ſtone of Poitou, porous, ſpungy, and light. He adds, that in Languedoc they call tuff that ſort of ſtone which is generated, in ſome places, of the gravel which is caſt thither by the wheels of water mills, which ſtand pretty thick on ſome rivers of that country.

(1) Who had his head cut off] Qui avoit la coupe teſtée, not la teſte coupée. Upon which m. du Chat obſerves, there is a child's play, which at Metz they call coupe teſte; at which play, which in Engliſh may be called the heading or beheading, the lad that is headed, as they call it, does but ſink his head into his boſom, and the reſt leap over him. M. du Chat thinks this was what

the giants had ſcratched a little in the face, whilſt he was about the cutting of his throat) and Epiſtemon, who appeared not at all. Whereat Pantagruel was ſo aggrieved, that he would have killed himſelf. But Panurge ſaid unto him, Nay, ſir, ſtay a while, and we will ſearch for him among the dead, and find out the truth of all. Thus as they went ſeeking after him, they found him ſtark dead, with his head between his arms all bloody. Then Euſthenes cried out, Ah, cruel death! haſt thou taken from me the perfecteſt amongſt men? At which words Pantagruel roſe up with the greateſt grief that ever any man did ſee, and ſaid to Panurge, Ha, my friend, the prophecy of your two glaſſes, and the javelin ſtaff, was a great deal too deceitful. But Panurge anſwered, My dear bullies all, weep not one drop more; for, he being yet all hot, I will make him as ſound as ever he was. In ſaying this, he took the head, and held it warm foreagainſt his cod-piece, that the wind might not enter into it. Euſthenes and Carpalim carried the body to the place where they had banqueted, not out of any hope that ever he would recover, but that Pantagruel might ſee it.

Nevertheleſs Panurge gave them very good comfort, ſaying, If I do not heal him, I will be content to loſe my head, which is a fool's wager; leave off therefore crying, and help me. Then cleanſed he his neck very well with pure white-wine, and, after that, took his head, and into it ſynapiſed ſome (2) powder

what made Rabelais uſe that term here, to expreſs an accident, which Epiſtemon got almoſt as eaſily over as a child beheaded at the boys play.

(2) Powder of diamerdis] Confettione di ſalvia ſelvatica. A confection of wild ſage: alſo merda, ſays the Fr. and Ital. dict. of Oudin, in letter D. In this laſt ſenſe of merda, Cotgrave interprets diamerdis, a confection of turds, pilgrim's ſalve; the double-entendre is the better, becauſe ſage is really good to conſolidate wounds withal.

of diamerdis, which he always carried about him in one of his (3) bags. Afterwards he anointed it with I know not what ointment, and ſet it on very juſt, vein againſt vein, ſinew againſt ſinew, and ſpondyle againſt ſpondyle, that he might not be wry-neck'd, (4) for ſuch people he mortally hated. This done, he gave it round about ſome fifteen or ſixteen ſtitches with a needle, that it might not fall off again; then on all ſides, and every where, he put a little ointment on it, which he called reſuſcitative.

Suddenly Epiſtemon began to breathe, then open'd his eyes, yawn'd, ſneez'd, and afterwards let a great houſhold fart. Whereupon Panurge ſaid, Now certainly he is healed; and therefore gave him to drink a large full glaſs of ſtrong white-wine, with a ſugar'd toaſt. In this faſhion was Epiſtemon finely healed, only that he was ſomewhat hoarſe for above three weeks together, and had a dry cough, of which he could not be rid, but by the force of continual drinking. And now he began to ſpeak, and ſaid that he had ſeen the devil, had ſpoken with Lucifer familiarly, and had been very merry in hell, and in the Elyſian fields; affirming very ſeriouſly before them all, that the devils were boon companions, and merry fellows: but, in reſpect of the damned, he ſaid he was very ſorry that Panurge had ſo ſoon called him back into

(3) Bags] Faques. Menage had remarked at this place of his Rabelais, that anciently facquiere ſignified a ſmall pocket; but he did not know that both facque and facquiere come from the German fach, which ſignifies a box, a caſe, and ſo it means here, of which Panurge had a great many in his bag.

(4) For ſuch people he mortally hated] Rabelais, who produces himſelf here under the character of Panurge, confeſſes the averſion he had for the cordeliers, who, among all the religious of St. Francis's order, moſt affect to hang the head, that they may appear devout and mortified.

this

Epistemon's Vision of Hell & the Elysian F
many Great Personages there.

Parr Sculp

nian Fields, and the various occupations of

this world again: for, ſaid he, I took wonderful delight to ſee them. How ſo, ſaid Pantagruel? Becauſe they do not uſe them there, ſaid Epiſtemon, ſo badly as you think they do. Their eſtate and condition of living is but only changed after a very ſtrange manner. For I ſaw Alexander the great there mending old ſtockings, (5) whereby he got but a very poor living.

Xerxes was a crier of muſtard.

Romulus, (6) a ſalter and patcher of patins.

Numa, a nail-ſmith.

(7) Tarquin, a porter.

(8) Piſo, a clowniſh ſwain.

Sylla, a ferry-man.

Cyrus, a cowherd.

Themiſtocles, a glaſs-maker.

Epaminondas, a maker of looking-glaſſes.

(9) Brutus and Caſſius, ſurveyors of land.

Demoſthenes, a vine-dreſſer.

(10) Cicero, a fire kindler.

(11) Fabius, a threader of patenotres.

(5) Whereby, &c.] Read, whereby he got a livelihood, tho' a poor one.

(6) A ſalter and patcher of patins] Rabelais ſays only ſaulnier, a ſalt merchant. Sir T. U. has indeed given him an additional trade to mend his commons.

(7) Tarquin, a porter] Tacquin being a porter in French, Rabelais quibbles upon Tacquin and Tarquin.

(8) Piſo, a clowniſh ſwain] The like on Piſo and peaſant.

(9) Brutus and Caſſius, ſurveyors of land] Agrimenſeur: a meaſurer of land; for ſo they were indeed when in the field of Philippi they meaſured the earth with the length of their own bodies, or bit the duſt, as the poet's phraſe is.

(10) Cicero, a fire-kindler] For contributing to the civil war in declaring for Pompey.

(11) Fabius, a threader of patenotres, or beads] He had been a great temporizer.

(12) Artaxerxes, a rope-maker.
(13) Æneas, a miller.
(14) Achilles, a ſcald-pated maker of hay-bundles.
(15) Agamemnon, a lick-box.
Ulyſſes, a hay-mower.
(16) Neſtor, a foreſter.
Darius, a gold-finder.
Ancus Martius, a ſhip-trimmer.
(17) Camillus, a foot-poſt.
(18) Marcellus, a ſheller of beans.

Druſus,

(12) Artaxerxes, a rope-maker] Probably Artaxerxes Mnemon, whoſe life Plutarch has written.

(13) Æneas, a miller] He carried his father out of Troy, like a miller with a ſack of meal at his back.

(14) Achilles, a ſcald pated, &c.] He is commonly pictur'd with his helmet on.

(15) Agamemnon, a lick-box] Lichecaſſe is a lick-box or ſweet-lips. Cotgrave ſays, Homer's iliad repreſents Agamemnon as a ſober and frugal prince. Accordingly afterwards, l. 4, c. 11, we ſee him very averſe to coming at any time into a kitchen. 'Tis perhaps for that very reaſon Rabelais makes him act by the rule of contraries, i. e. licking diſhes, and making ſops in the dripping-pan; for caſſe in Poitou is a dripping-pan, and licher is to lick.

(16) Neſtor, a foreſter] Harpailleur. It likewiſe ſignifies a ſeller of old trinkets, or old iron. Perhaps Rabelais meant this laſt, on account of Neſtor's extreme old age.

(17) Camillus, a foot-poſt] Galochier does indeed ſignify a foot-poſt, or any clowniſh, ill-bred fellow. It means alſo a maker of galloches, high wooden pattins or clogs, which are ſaid to be firſt ſo called by and from the Gauls, whom Camillus drove from Rome; and therefore Rabelais ſtyles him gallochier, a maker of galloches, or wooden ſhoes. It alſo means a ſort of ſlipper worn over the ſhoes.

(18) Marcellus, a ſheller of beans] One need only have hands

(19) Druſus, a taker of money at the doors of play-houſes.

Scipio Africanus, a crier of lee in a wooden ſlipper.

Aſdrubal, a lanthorn-maker.

Hannibal, a kettle-maker and ſeller of egg-ſhells.

Priamus, a ſeller of old clouts.

(20) Lancelot of the lake, a flayer of dead horſes.

(21) All the knights of the round table were poor labouring ſlaves, employed to row over the rivers of Cocytus, Phlegeton, Styx, Acheron, and Lethe, when meſſieurs

hands for ſuch a trade; the head has but little to do in it. Beſides, in reſpect of the emulation and ſtrife between Marcellus and Fabius Maximus, which of the two ſhould do his country moſt ſervice, we may affirm, that the happy activity of the former againſt Hannibal, prompted the other to ſhew againſt that enemy of the Roman people, how far the prudence of a general could contribute to ruin an army already weakened by many battles. Fabius had his name from fabæ, beans: now Marcellus exciting Fabius to do his beſt, is that which, in the ſtyle of Rabelais, render'd the other a ſheller of beans; he made the beans turn out.

(19) Druſus, &c.] That the great Druſus Germanicus ſhou'd be ſuch a poor wretch in t'other world, ſhews, as Epiſtemon had ſaid, that thoſe, who in this life had been the moſt eminent, are in the next the moſt abject.

(20) Lancelot, &c.] The hero of an old romance in 3 vol. in 4to, wherein there's a world of traſh, notwithſtanding 'tis ſo highly eſteem'd in compariſon of moſt other pieces of the ſame kind. Sorel. biblioth. Fr. p. 156.

(21) All the knights of the round-table, &c.] Few people are to be informed that it was the famous king Arthur of Great Britain, who, in or about the year 520, eſtabliſh'd the order of thoſe celebrated knights, who make ſuch a figure in our old romances. Few likewiſe are to learn that the reaſon, why they were called ſo, was becauſe that prince, to whom they were all as it were peers (pares) and companions, was pleaſed that,

meſſieurs the devils had a mind to recreate themſelves upon the water; as on the like occaſion are hired the boat-men at Lions, the gondaliers of Venice [and the oars at London]; but with this difference, that theſe poor knights have only for their fare a bob or flirt on the noſe, and in the evening a morſel of (22) coarſe mouldy bread.

Trajan

when in any ſolemnities of the court they ſhould all be ſeen ſitting at a round table, they ſhould be acknowledged to be all equal, not indeed in birth or dignities, but in merit, in valour, and in virtue: but I have never yet met with any one that had the curioſity to inform himſelf exactly, as to the number of members this illuſtrious body conſiſted of. For my part, I am fully ſatisfied the knights of the round table were at firſt but very few in number: but as at thoſe frequent aſſemblies, call'd cours planieres (open courts, Cotgrave ſays) there always appeared ſome young prince who came thither to ſolicit the favour of being made a knight, and as from time to time ſome one of thoſe new knights merited by his acts of proweſs to be admitted to the table of the old ones; thence it comes that in the 2d vol. f. 81. of Lancelot of the lake, we ſee them amount to two hundred and fifty. True it is, in two other places of that book (vol. 3, f. 37, 86) the number does not exceed a hundred and fifty; but this might have been the conſequence of ſome diſaſter, or of a reformation which might have been made among them.

(22) Coarſe mouldy bread] Pain chaumeny. Whether, according to the edition of 1553, we are to read chaumeny (coarſe bread) from its being mingled with chaume (ſtubble) or eaten by poor people who live in chaumines (thatch'd cots) or whether, conformable to the new editions, and to that of Dolet, we prefer chaumoiſy (mouldy bread) from its being grown moiſy (mouldy) by being put in a cupboard when it was chaud (hot): in either caſe, it may be truly ſaid of theſe knights, whom Epiſtemon ſaw in the other world, that they had eaten their white bread firſt. (Manger ſon pain blanc le premier, is, to ſpend one's beſt abilities, in eſtate or body, in his youth,

Trajan was a fiſher of frogs.

(25) Antoninus, a lacquey.

(26) Commodus, a bag-piper.

Pertinax, a peeler of wallnuts.

(27) Lucullus, a maker of rattles and hawks bells.

Juſtinian, a pedlar.

Hector, a ſnap-ſauce ſcullion.

Paris, a poor beggar.

Cambyſes, a mule-driver.

(28) Nero, a baſe blind fiddler.

Fierabras was his ſerving man, who did him a thouſand miſchievous tricks, and would make him eat of the brown bread, and drink of the turned wine, when himſelf did both eat and drink of the beſt.

Julius Cæſar and Pompey were boat-wrights and tighters of ſhips.

(29)

youth, and leave nothing but wants and weakneſs for old age.) The reaſon why Rabelais has made watermen of all the knights of the round table, who in their time were great tilters and turnamenteers, is becauſe the watermen in France are great ſportſmen that way in their juſtling for the gooſe, and other feſtivals of theirs.

(25) Antoninus, a lacquey] Diminutive names, i. e. diminutive in ſenſe, not ſyllables, ſuch as Antoninus (from Antonius) Pierrot (Peterkin) from Pierre (Peter) Jannot (Johnny) from Jean (John) are very ſuitable to lacquies.

(26) Commodus, a bag-piper] Sir T. U. miſtakes the ſenſe of Rabelais's gayetier, and tranſlates it jet maker, but gayta in Spaniſh ſignifies a bag-pipe, and gaytero, one that plays on that frouzy, muſty inſtrument. Gayta likewiſe ſignifies a clyſter, but that's ironically only. It is indeed a Gothic word originally.

(27) Lucullus, a maker of rattles, &c.] Grillotier ſignifies a grid-iron-maker, as well as a maker of corals with bells, and other toys for children.

(28) Nero a baſe blind fiddler] Nero lov'd fiddling and ſhows. Rabelais, in another place, calls Nero trüand, a

(29) Valentine and Orſon did ſerve in the ſtoves of hell, and were ſweat-rubbers in hot-houſes.

(30) Giglan and Govian were poor ſwineherds.

raſcally fellow; and here he makes him get a ſorry living by playing on a raſcally, rude, harſh-ſounding inſtrument, call'd a vieille. [Ils accorderent tres bien leurs vieilles enſemble; they jumbled their fiddles paſſing well together: but this phraſe hath a further (filthy) ſenſe. Cotgr.]

(29) Valentine and Orſon, &c.] This romance having been long ſince common in England, I ſhall only ſay I have read it and forgot it. Orſon is, I think, a hairy man, for which reaſon (tho' m. du Chat ſays nothing of it) Rabelais may have made him a rubber in the infernal bagnios below, hair-cloths being uſed in our bagnios here above to rub people's hides with in their ſweating.

(30) Giglan and Govian] Or, as Rabelais ſpells theſe names, Giglain and Gouvin, were heroes of the old romances, as were alſo Arthur (Artus in French) of Britain, and Perceforeſt, mentioned below. It appears from ſome verſes of Marot, that theſe romances were all read with pleaſure at the French court till that poet's time. The romance of Gauvin, a MS. is often quoted by Borel. That of Perceforeſt, printed 8vo in 6 vol. at Paris 1531, relates the knightly adventures of a king of England, who was ſurnam'd Perceforeſt, for having dared to pierce almoſt alone into a foreſt fraught with inchantments, and poſſeſs'd by a race of ſtrange wicked creatures, whoſe cruelties and violent outrages generally fell upon all the ladies and damſels of the country. This book, by the bye, was one of thoſe which the king Cha. IX. uſually buſied himſelf in reading, by order of the queen mother. As for Giglain, Zaliante, ſon of Monodant, ſee Arioſto canto 19. n. 38. The Spaniard Antony Guevara, who had read the romance of Giglain or Giglan, as he calls it, puts this book into the number of ſome others, out of which no good, but a great deal of evil may be learn'd.

Jeffrey

Jeffrey with the great tooth was a tinder maker, and ſeller of matches.

(31) Godfrey de Buſſion, a hood-maker.

(32) Jaſon was a bracelet-maker.

Don Pietro de Caſtille, a carrier of indulgences.

(33) Morgan, a beer-brewer.

(34) Huon of Bourdeaux, a hooper of barrels.

Pyrrhus, a kitchen ſcullion.

Antiochus, a chimney-ſweeper.

Octavian,

(31) Godfrey de Bullion, a hood-maker] Dominotier in French. A maker of domino's; becauſe of his devoutneſs. Mezerai calls him de Buillon, and Bucholcer, Bilionæus.

(32) Jaſon was a bracelet-maker] This is wrong in a double reſpect. Firſt, tho' it is Jaſon in the new editions, it ſhould be Baudoin, as in that of Dolet. Secondly, Manilier does not ſignify a bracelet maker, but the ſame as Marguillier; a church-warden, or one that in popiſh countries gathers for a poor preacher. This Baudoin (or Baldwin) was Godfrey of Bullion's younger brother, and much inferior to him in merit: and therefore he here follows his elder brother as but a ſervitor, in compariſon of that hero.

(33) Morgan, a beer brewer] Morgant in the original. As a beer-brewer, we ſee him hereafter giving nine hogſheads of beer to the frank archer Bagnolet, to pacify his wrath againſt poor Perceforeſt, who had happened very innocently, and without any ill deſign, to piſs againſt a wall where St. Anthony's fire was painted. Mention has been made of the giant Morgant, and of the romance which bears his name, in the notes on the 1ſt ch. of his book.

(34) Huno of Bourdeaux, a hooper of barrels] Relieur de tonneaulx: a caſk or tun-binder. The country, about Bourdeaux, yields vaſt quantities of wine; accordingly there are in that city above two thouſand coopers, who would be at a loſs for the wood they have occaſion for, did they not procure it from the Danes in exchange for

Octavian, a ſcraper of parchment.

(35) Nerva, a mariner.

Pope Julius was a crier of pudding-pies; but he left off wearing there (36) his great buggerly beard.

John of Paris was a greaſer of boots.

Arthur of Britain, an ungreaſer of caps.

Perce-foreſt, a carrier of faggots.

Pope Boniface VIII, a ſcummer of pots.

for wine. See Scaligerana at the word Bourdeaux.

Next to this ſhould be (but omitted by ſir T. U.) Romulus, a cobler, botcher, or other mender of any old thing.

(35) Nerva a mariner] Read, not a mariner, but the loweſt drudge of a kitchen. Houſſe-paillier in French. Mat. Corderius, de corr. ſerm. emend. c. 24. n. 26. Hic mediaſtinus. Un ſoullon de cuiſine. A kitchen ſlave, a drudge-pudding. In gymnaſiis Pariſienſibus dici ſolet, un Marmiton. Houſſepaillier, from houſſe, a horſe-cloth (whence our houſing) and paille, ſtraw, ſignifies properly a ſlovenly naſty boy, whoſe cloaths are covered all over with chaff and bits of ſtraw.

(36) His great buggerly beard] This glances at meſdames the ſhe-goats, thoſe bearded females, generally favourites of meſſieurs the buggerantoes. Beſides, the Boûgres or Bulgarians wear a long beard, eſpecially the prieſts, and yet more eſpecially the patriarch of that people. Moreover, this pope Julius, viz. Julius II, was, as I take it, the firſt pope that ever diſtinguiſh'd himſelf by a long beard. Now as at the ſiege of Miranda, which he carried on himſelf in perſon, in 1511, he haſten'd the works, order'd the battery, excited the ſoldiers ſometimes by fair words, and ſometimes by threats, to exert their utmoſt endeavours to carry the place ſoon, perhaps Rabelais makes this pope a crier of petits pâtez tout-chauds, hot petty patées, becauſe at that ſiege he had ſpurred on his people to the aſſault of ſome petty patée or baſtion, at the attacking whereof might be very hot work, or executed in very hot weather.

Pope

(37) Pope Nicholas III, a maker of paper.

(38) Pope Alexander, a rat-catcher.

(39) Pope Sixtus, an anointer of thoſe that have the pox.

What, ſaid Pantagruel, have they the pox there too? Surely, ſaid Epiſtemon, I never ſaw ſo many; there are there, I think, above a hundred millions. For be aſſur'd, that thoſe, who have not had the pox in this world, muſt have it in the other.

Cotſbody, ſaid Panurge, then am I free; for I have been as far as the hole of Gibraltar, reach'd unto the utmoſt bounds of Hercules, (40) and gathered of the ripeſt.

(41) Ogier the Dane was a furbiſher of armour.

(42) The king Tigranes, a mender of thatch'd houſes.

(37) Pope Nicholas III, a maker of paper] Nicolas pape tiers etoite papetier. Alluſion of papetier to pape tiers, or the third of that name. A French pun, untranſlatable.

(38) Pope Alexander, a rat-catcher] Alexander VI, who caught a rat, as the ſaying is, when by miſtake he who was ras [a ſhaveling] was poiſoned by another ras [a ſhaveling] with rats-bane. Here is a ſuperfætation of puns for ye.

(39) Pope Sixtus, an anointer of thoſe that have the pox] On account of that cancrous botch, with which, Rabelais ſays, (ch. 17. of this book) Sixtus IV was ſo horribly tormented, that he was a cripple by it all his life.

(40) And gather'd of the ripeſt] Before, in ch. 15. the author calls the grand pox, the bleſſed fruit.

(41) Ogier the Dane] An old romance of chivalry, publiſh'd in proſe, and printed in the beginning of the 16th century; but a ms. of it in Leonine verſes was part of preſident du Thou (Thuanus's) library.

(42) Thatch'd houſes] Un recouvreur means a mender of ſlated or tyled, as well as thatch'd houſes.

(43)

(43) Galien reſtored, a taker of moldwarps.

(44) The four ſons of Aymon were all tooth-drawers.

(45) Pope Calixtus was the barber of a woman's ſine quo non.

Pope Urban, a bacon-picker.

(43) Galien reſtor'd, &c.] Preneur de taupes. A mole-catcher. This romance has for its hero, the young Galien, ſon of Jaqueline, daughter to Hugh, k. of Conſtantinople, and of the count and peer Oliver of Vienne, who was taken at his word by the maiden's father, upon his ſaying, only by way of gab (in a bravado or joke, I take gab to mean) that he would puſh his careſſes to a certain number of encounters, were he ſo happy as to lie but one night in the arms of that infanta. The night came, and, at nine months end, Jaqueline brought into the world the child in queſtion. Of the two fairies who intereſted themſelves for him the moment he was born, one, whoſe name was Galienne, having given him the name of Galien, the other would have him be ſurnamed reſtor'd, becauſe, ſays the book, the child was one day to reſtore or revive in France the high chivalry, which was in danger of being loſt by the death of Charlemagne's peers, who almoſt all periſh'd at the battle of Roncevaux. Rabelais makes this Galien a mole-catcher, probably becauſe, as thoſe of that trade fetch out of the earth the moles they take, he caus'd to ſpring up again the race, the memory, and the acts of proweſs of thoſe ancient peers of France.

(44) The four ſons of Aymon, &c.] A very lying, fabulous romance. Anthony Guevara, in his preface to the clock or dial for princes, laments that in his time the gentry of France were corrupted by reading the Giglans, the Lancelots, the Fierabras, the four ſons of Hemon, and the Triſtrams.

(45) Pope Calixtus, &c.] Barbier de maujoinct. See Cotgrave, and m. du Chat himſelf further on this phraſe.

(46)

(46) Meluſina was a kitchen drudge wench.
(47) Mettabrune, a laundreſs.
(48) Cleopatra, a crier of onions.
(49) Helen, a broker for chamber-maids.
Semiramis, the beggars lice-killer.
Dido ſold muſhrooms.
Pentheſilea ſold creſſes.
Lucretia was an ale-houſe-keeper.
(50) Hortenſia, a ſpinſtreſs.
Livia, a grater of verdigreece.

After this manner thoſe that had been great lords and ladies here, got but a poor ſcurvy wretched livelihood below. And, on the contrary, the philoſophers and others, who in this world had been

(46) Meluſina, &c.] Agrippa, in his vanity of ſciences, &c. ſpeaks of this romance, which was printed in folio at Paris, in the beginning of the 16th century.

(47) Mettabrune] Read Matabrune. Wife to king Pierron of the ſtrong iſland, and mother of prince Oriant, one of Godfrey of Bullion's anceſtors.

(48) Cleopatra, a crier of onions] Her kingdom produc'd exceeding good ones in the opinion of the Iſraelites. Beſides, of the two pearls of ineſtimable price which that queen was owner of, ſhe having caus'd her lover Anthony to ſwallow one, diſſolv'd in vinegar, ſhe was going to regale him with the ſecond, if ſhe had not been hinder'd. Perhaps it was by way of puniſhment for this prodigality, that in the other world ſhe's reduc'd to ſell onions, that is, ſuch fruit as the Latins call uniones, a ſort of onions, as well as pearls. (Under the word unio, onis. Camb. dict. ſays ab unus, &c. A pearl call'd an union, for that, many being found in one ſhell, not any one of them is like the other. Alſo an onion or ſcallion with one blade. See that dictionary.)

(49) Helena, &c.] A procureſs. Courratiere de Chambrieres. A conſequence for her paſt life.

(50) Hortenſia] Filandiere, a ſpinner of flax, &c.

alto-

altogether indigent and wanting, were great lords there in their turn. I ſaw Diogenes there (51) ſtrut it out moſt pompouſly, and in great magnificence, with a rich purple gown on him, and a gold ſcepter in his right-hand. And which is more, he would now and then make Alexander the great mad, ſo enormouſly would he abuſe him, when he had not well patched his breeches [ſtockings]; for he uſed to pay his ſkin with ſound baſtinadoes. I ſaw Epictetus there moſt gallantly apparell'd, after the French faſhion, ſitting under a pleaſant arbour, with ſtore of handſome gentlewomen, frolicking, drinking, dancing and making good chear, with abundance of crowns of the ſun. Above the lattice were written theſe verſes for his device.

Sauter dancer, faire les tours,
Et boire vin blanc, & vermeil,
Et ne faire rien tous les jours,
Que compter eſcuts au ſoleil.

To dance, to ſkip, and to play,
The beſt white and claret to ſwill,
And nothing to do all the day,
But rolling in money at will.

When he ſaw me, he invited me to drink with him very courteouſly; and I being willing to be intreated, we tippled and chopined together moſt (52) theologically. In the mean time came Cyrus to beg one farthing of him for the honour of Mercury, therewith to buy a few onions for his ſupper. No,

(51) Strut it out] Se prelaſſoit: give himſelf the airs of a prelate.

(52) Theologically] Theologally. Touching the origin of this proverbial phraſe, of tippling theologally, ſee ch. 22. of the apology for Herodotus.

no,

no, ſaid Epictetus, I do not uſe in my alms-giving to beſtow farthings; hold, thou varlet, there's a crown for thee, be an honeſt man. Cyrus was exceeding glad to have met with ſuch a booty. But the other poor rogues, the kings that are there below, as Alexander, Darius, and others, ſtole it away from him by night. I ſaw Patelin the treaſurer of Rhadamanthus, who, in cheapening the pudding-pyes that pope Julius cried, aſked him, how much a dozen? Three blanks, ſaid the pope, Nay, ſaid Patelin, three blows with a cudgel; lay them down here, you raſcal, and go fetch more. The poor pope went away weeping; who, when he came to his maſter the pye-maker, told him that they had taken away his pudding-pyes. Whereupon, his maſter gave him ſuch a ſound laſh with an (53) eel-ſkin, that his own ſkin would have been worth nothing to make bag-pipe-bags of. I ſaw maſter John le Maire there, perſonate the pope in ſuch faſhion, that he made all the poor kings and (54) popes of this world kiſs his feet; and, taking great ſtate upon him, gave them his benediction, ſaying, (55) Get the pardons, rogues, get

(53) Eel-ſkin] Pliny, l. 9. c. 23, tells us, the young gentlemen of Rome were chaſtiſed with an eel-ſkin when they committed a fault. From thence, doubtleſs, it comes, that in ſchools they have given the name of anguilla to a certain ſcourge or whip made of leather thongs, which anciently they uſed to beat the lads with when they had neglected their duty. Iſidore's gloſſes, quoted by du Cange in his Latin gloſſary: Anguilla eſt quâ coërcendi in ſcholis pueri, quæ vulgò ſcutica dicitur.

(54) Popes] John le Maire is very ſevere on the popes, in his book of the different ſchiſms and councils of the Latin church.

(55) Get the pardons] This perſonally concerns the popes, as having in their time made a trade of ſelling pardons.

the pardons, they are good cheap: (56) I abſolve you of bread and pottage, and diſpenſe with you to be never good for any thing. Then, calling Caillet and Triboulet, to them he ſpoke theſe words: My lords the cardinals, diſpatch their bulls, to wit, to each of them (57) a blow with a cudgel upon the reins. Which accordingly was forthwith performed.

I heard maſter Francis Villon aſk Xerxes, how much the meſs of muſtard? A farthing, ſaid Xerxes. To which the ſaid Villon anſwered, The pox take thee for a villain; as much of ſquare-ear'd wheat is not worth half that price, and now thou offereſt to inhance the price of victuals. With this he piſs'd in his pot, as the muſtard-makers of Paris uſe to do. I ſaw the franc archer de Baignolet, who was one of the inquiſition againſt hereticks.

(56) I abſolve you, &c.] It is in the original, je vous abſoulz de pain & de ſoupe. Alluſion to peine [pæna] & [coulpe] in which abſolution conſiſts.

(57) A blow with a cudgel upon the reins] Alluſion to a cuſtom founded in the penance book, of giving thoſe who come for abſolution a blow with a wand at each verſe of the miſerere, which they are made to repeat from one end to t'other. Preſident du Thou [Thuanus] l. 103, on the year 1595, where he ſpeaks of this practice exercis'd at Rome on the two proxies or proctors, which Hen. IV had ſent thither for his abſolution: Ad ſolium reducti, [procuratores regii] cum capite demiſſo rurſus in genua procubuiſſent, pſalmus L. recitatur, ad cujus ſingulos verſiculos pontifex virgula quaſi vindicta, qua, ut olim ſervi apud Romanos manumittebantur, ſic nunc peccatis nexi per abſolutionem in libertatem chriſtianam aſſeruntur, leviter ſupplices procuratores tangebat. In regard bad princes are infinitely more culpable in the ſight of God than ordinary people, John le Maire their judge, inſtead of ſlight ſtrokes with a wand over their ſhoulders, makes them be well laid on with a good hedge-ſtake over their loins.

When

When he ſaw Perce-Foreſt making water againſt a wall, on which was painted the fire of St. Anthony, he declared him a heretick, and would have cauſed him to be burnt alive, had it not been for Morgant, who, for his (58) proficiat and other ſmall fees, gave him nine tuns of beer.

Well, ſaid Pantagruel, reſerve all theſe ſtories for another time; only tell us how the uſurers are there handled. I ſaw them, ſaid Epiſtemon, all very buſily employ'd in ſeeking of ruſty pins and old nails in the kennels of the ſtreets, as you ſee poor wretched rogues do in this world: but the quintal, or hundred-weight of this old iron-ware, is there valued but at the price of a cantle of bread; and yet they have but a very bad diſpatch and riddance in the ſale of it. Thus the poor miſers are ſometimes three whole weeks without eating one morſel or crumb of bread, and yet work both day and night looking for the fair to come: nevertheleſs, of all this labour, toil, and miſery, they reckon nothing; ſo curſedly active they are in the proſecution of that their baſe calling, in hopes, at the end of the year, to earn ſome ſcurvy penny by it.

Come, ſaid Pantagruel, let us now make ourſelves merry one bout, and drink, my lads, I beſeech you; for it is very good drinking all this month. Then did they uncaſe their flaggons by heaps and dozens, and with their leaguer-proviſion made excellent good chear. But the poor king Anarchus could not all this while ſettle himſelf towards any fit of mirth: whereupon Panurge ſaid, Of what trade ſhall we make my lord the king here, that he may be ſkilful in the art, when he goes thither to ſojourn amongſt the devils of hell?

(58) Proficiat] Properly, Cotgrave ſays, a fee, or benevolence beſtow'd on biſhops, in manner of a welcome, immediately after their inſtalments.

In-

Indeed, ſaid Pantagruel, that was well adviſed of thee, do with him what thou wilt: I give him to thee. Grammercy, ſaid Panurge, the preſent is not to be refuſed, (60) and I love it from you.

CHAP. XXXI.

How Pantagruel entered into the city of the Amaurots, and how Panurge married king Anarchus to an old lantern-carrying hag, and made him a crier of Green-ſauce.

AFter this wonderful victory, Pantagruel ſent Carpalim unto the city of the Amaurots, to declare and ſignify unto them how the king Anarchus was taken priſoner, and all the enemies of the city overthrown: which news when they heard, all the inhabitants of the city came forth to meet him in good order, and with a great triumphant pomp, conducting him with a heavenly joy into the city, where innumerable bonfires were kindled every where, and fair round tables furniſhed with ſtore of good victuals ſet out in the middle of the ſtreets. This was a renewing of the golden age; ſo good was the chear which then they made.

But Pantagruel, having aſſembled the whole ſenate and common-council-men of the town, ſaid, My maſters, we muſt now ſtrike the iron whilſt it is hot: it is therefore my will, that, before we frolick

(59) And I love it from you] E l'aime de vous. A way of thanking any one for a favour done, or gift beſtow'd: it was alſo uſed towards a perſon who had drank a health to one, or given their ſervice to him in drinking.

it

it any longer, we adviſe how to aſſault and take the whole kingdom of the Dipſodes. To which effect, let thoſe that will go with me provide themſelves againſt to-morrow after drinking; for then I will begin to march. Not that I need any more men than I have to help me to conquer it; for I could make it as ſure that way as if I had it already: but I ſee this city is ſo full of inhabitants, that they ſcarce can turn in the ſtreets: I will therefore carry them as a colony into Dipſody, and will give them all that country, which is fair, wealthy, fruitful, and pleaſant, above all other countries in the world, as many of you can tell who have been there heretofore. Every one of you therefore that will go along, let him provide himſelf as I have ſaid. This counſel and reſolution being publiſhed in the city, the next morning there aſſembled in the piazza, before the palace, to the number of eighteen hundred fifty-ſix thouſand and eleven, beſides women and little children. Thus began they to march ſtrait into Dipſody, in ſuch good order as did the people of Iſrael when they departed out of Egypt, to paſs over the red-ſea.

But before we proceed any further, I will tell you how Panurge handled his priſoner the king Anarchus. For having remember'd that which Epiſtemon had related, how the kings and rich men in this world were uſed in the Elyſian fields, and how they got their living there by baſe and ignoble trades; he therefore one day apparelled his king in a pretty little canvaſs doublet, all jagged and pinked like the tippet of a light horſeman's cap, together with a pair of large mariner's breeches, and ſtockings (1)

(1) Without ſhoes] The condition wherein our old romances repreſent an unhappy perſon ſurrendering himſelf a priſoner at diſcretion.

with-

without ſhoes: (for, ſaid he, (2) they would but ſpoil his ſight;) and a light peach'd colour'd bonnet, with a great capon's feather in it. I lye, for I think he had two: and a very handſome girdle, (3) de pers & vert; ſaying, that ſuch a livery did become him well, for that he had always been (4) perverſe. And in this plight, bringing him before Pantagruel, ſaid unto him. Do you know this royſter? No, indeed, ſaid Pantagruel. It is, ſaid Panurge, my lord, the (5) king of the clouted hoſe. I intend to make him an honeſt man. Theſe devils of kings here are but as ſoon many calves; they know nothing, and are good for nothing but to do a thouſand miſchiefs to their poor ſubjects, and to trouble all the world with war for their unjuſt and deteſtable pleaſure. I will put him to a trade, and make him a crier of green-ſauce. Go to, begin and cry; Do you lack any green-ſauce? And the poor devil fell to crying. That is too low, ſaid Panurge; then took him by the ear, ſaying, ſing higher in ge, ſol, re, ut. So,

(2) They would but ſpoil his ſight] They would blind him, ſo as to hinder him from being ſenſible that he was a priſoner.

(3) Pers & vert] Sky-colour'd and green.

(4) Perverſe] A pun upon pers & vert.

(5) King of the clouted hoſe] The clouted horſe, ſays the 8vo Engliſh edition, Rabelais ſays, roy de trois cuictes, i. e. king of the three batches. An expreſſion taken from a cuſtom in France during the week of the epiphany [or of the kings as they call it] when he is term'd king of three batches, to whoſe lot is fallen the bean of three cakes bak'd on three ſeveral days, and at three different ovens. In Dolet's edition, inſtead of roi de trois cuites, king of the three batches, it is, roi de trois pommes cuites, king of the three codlins; but the edition of 1553 has alter'd that edition, which indeed was good for nothing.

ſo,

ſo, poor wretch! thou haſt a good throat: thou could'ſt never have been ſo happy, hadſt thou continued longer king.

And Pantagruel made himſelf merry with all this. For I dare boldly ſay, that he was the beſt little gaffer that was to be ſeen between this and the end of a ſtaff. Thus was Anarchus made a good crier of green-ſauce. Two days thereafter, Panurge married him with an old lantern-carrying hag; and he himſelf made the wedding, with fine ſheeps-heads, brave haſlets with muſtard, gallant ſalligots with garlick, of which he ſent five horſe-loads unto Pantagruel; which he eat up all, he found them ſo appetizing. And, for their drink, they had a kind of (6) ſmall well-water'd wine, and (7) ſome fine ſorb-apple cyder. And, to make them dance, he hired a blind man, that made muſick to them with a windbroach.

After dinner he led them to the palace, and ſhewed them to Pantagruel, and ſaid, pointing to the mar-

(6) Small well-water'd wine] Belle piſcantine. As for piſcantine, Oudin's Fr. and Ital. dictionary ſays 'tis vino inacquato, acquarello: but as in the ſame dictionary we find biſcantine in the ſame ſignification of wine mingled with water [tho' by the way, Cotgrave explains biſcantine, drink made of bullaces or ſloes] I know not, adds du Chat, but piſcantine may be a corruption of biſcantine, to expreſs a drink of two cantines [bottle-caſes] one whereof might be for wine, and the other for water. [The beſt cantines are ſold at Charing-croſs, at the trunk-maker's.]

(7) Some fine ſorb-apple-cyder] Beau cormé. In Poitou they call cormé a certain drink made with water caſt on cormes [ſervice or ſorb-apples]. Corné, as the new editions read it here, ſhould be a drink made with water thrown on the fruit of the cordier [cornel-tree] a red acid berry; but as they make none ſuch either in Poitou or elſewhere, it is certain the true reading is

married woman, You need not fear that ſhe will crack [fart]. Why? ſaid Pantagruel. Becauſe, ſaid Panurge, ſhe is well ſlit and broke up already. What do you mean by that? ſaid Pantagruel. Did you never ſee, ſaid Panurge, that the cheſnuts which are roaſted in the fire, if they be whole, they crack as if they were mad; and, to keep them from cracking, they make an inciſion in them, and ſlit them: ſo this new bride is in her lower parts well ſlit before, and therefore wilt not crack behind.

Pantagruel gave them a little lodge near the lower-ſtreet, and a mortar of ſtone wherein to bray and pound their ſauce. And in this manner did they do their little buſineſs, he being as pretty a cryer of green ſauce as ever was ſeen in the country of Utopia. But I have been told ſince, that his wife doth beat him like plaiſter; and the poor ſot dares not defend himſelf, he is ſo ſimple.

CHAP. XXXII.

How Pantagruel with his tongue covered a whole army, and what the author ſaw in his mouth.

THUS as Pantagruel with all his army had entered into the country of the Dipſodes, every one was glad of it, and incontinently render'd themſelves unto him, bringing him out of their own good

here, as in the old editions, cormé, not corné. Cotgrave thus ſpeaks of cormé: A drink or wine made of the ſorb-apple; it ſurpaſſes in goodneſs perry or cyder; and comes neareſt, of any of thoſe kinds, to white-wine. No wonder then Rabelais beſtows on it the epithet of beau.

wills

wills the keys of all the cities where he went, the Almirods only excepted; who, being reſolved to hold out againſt him, made anſwer to his heralds, that they would not yield but upon very honourable and good conditions.

What, ſaid Pantagruel, do they aſk any better terms than (1) the hand at the pot, and the glaſs in their fiſt? Come, let us go ſack them, and put them all to the ſword. Then did they put themſelves in good order, as being fully determined to give an aſſault. But, by the way, paſſing thro' a large field, they were overtaken with a great ſhower of rain; whereat, they began to ſhiver and tremble, to croud, preſs and thruſt cloſe to one another. When Pantagruel ſaw that, he made their captains tell them, that it was nothing, and that he ſaw well above the clouds, that it would be nothing but a little dew; but howſoever, that they ſhould put themſelves in order, and he would cover them. Then did they put themſelves in a cloſe order, and ſtood as near to each other as they could; and Pantagruel drew

(1) The hand at the pot, and the glaſs in their fiſt] Read the fiſt, not their fiſt. La maine au pot, & le voyrre au poing. A token of a final agreement, and that there's nothing more to be done but to drink upon the bargain. Patelin [the trickſter] to his wife, who aſk'd him how, without diſburſing any more than one ſingle penny, he had got the cloth he went to buy:

Ce fut pour le denier-à-dieu:
Et encore ſe j'euſſe dit
La main ſur le pot, par ce dit,
Mon denier me fuſt demouré.

I gain'd it by the earneſt-penny:
And if I had not been a ninny,
That penny too I might have got,
By barely laying hand on pot.

out his tongue only half way, and covered them all, as a hen doth her chickens.

In the mean time, I, who relate to you theſe ſo veritable ſtories, hid myſelf under a burdock-leaf, which was not much leſs in largeneſs than the arch of (2) the bridge of Montrible: but when I ſaw them thus covered, I went towards them to ſhelter myſelf likewiſe, which I could not do; for that (as the ſaying is) at the yard's end there is no cloth left. Then, as well as I could, I got upon it, and went forwards full two leagues upon his tongue; and ſo long marched, that at laſt I came into his mouth. But, O gods and goddeſſes, what did I ſee there! Jupiter confound me with his triſulk lightning if I lye. I walked there as they do in Sophie at Conſtantinople, and ſaw there great rocks, like the mountains in Denmark; I believe that thoſe were his teeth: I ſaw alſo fair meadows, large foreſts, great and ſtrong cities, not a jot leſs than Lyons or Poictiers. The firſt man I met with there, was a good honeſt fellow planting colworts; whereat being very much amaz'd, I aſk'd him, My friend, what art thou doing here? I am planting colworts, ſaid he. But how, and wherewith, ſaid I? Ha ſir, ſaid he, (3) every one cannot have his baws as

(2) The bridge of Montrible:] On the Charente, between Saintes and St. John d'Angeli. This bridge is a remnant of Roman antiquity. What is related of the bridge of Monſtrible, or Montrible, is taken from the romance of Fierabras.

(3) Every one can't have, &c.] Alluſion to the proverb,

Chacun n' a pas le cerveau
Gros comme celuy d'un veau.

All ha'n't brains as large as thoſe
Which a calf's head does incloſe.

See Treaſure of golden ſayings, &c. Lyons, 1557.

heavy

heavy as a mortar; neither can we be all rich. Thus do I get my poor living, and carry them to the market to ſell in the city, which is here behind. Jeſus! ſaid I, is there here a new world? Sure, ſaid he, it is never a jot new: but it is commonly reported, that without this there is an earth, whereof the inhabitants enjoy the light of a ſun and moon; and that it is full of, and repleniſhed with very good commodities; but yet, this is more antient than that. Yea, but, ſaid I, my friend, what is the name of that city whither thou carrieſt thy colworts to ſell? It is called (4) Alpharage, ſaid he, and all the indwellers are chriſtians, very honeſt men, and will make you good chear. To be brief, I reſolved to go thither. Now, in my way, I met with a fellow that was lying in wait to catch pigeons; of whom I aſked, My friend, from whence come theſe pigeons? Sir, ſaid he, they come from the other world. Then I thought, that when Pantagruel yawned, the pigeons went into his mouth in whole flocks, thinking that it had been a pigeon-houſe.

Then I went into the city, which I found fair, very ſtrong, and ſeated in a good air; but, at my entry, the guard demanded of me my paſs or ticket: whereat I was much aſtoniſhed, and aſked them, My maſters, is there any danger of the plague here? O Lord, ſaid they, they die hard by here ſo faſt, that the cart runs about the ſtreets. Good God! ſaid I, and where? Whereunto they anſwered, That it was in Larinx and (5) Phærinx; which are two great cities, ſuch as Rouen and Nantz, rich, and of great trading; and the cauſe of the plague was, by

(4) Alpharage,] Read Aſpharage. It ſignifies the throat. Ἀσφάραγος, in Greek.

(5) Phærinx] Read Pharynx. See this, as alſo Larynx, and other words relating to the human ſtructure, in any of the lexicons.

a ſtinking and infectious exhalation which lately vapoured out of the abiſmes, whereof there have died above two and twenty hundred and threeſcore thouſand and ſixteen perſons within this ſevennight. Then I conſidered, calculated, and found, that it was a rank and unſavoury breathing, which came out of Pantagruel's ſtomach when he did eat ſo much (6) garlick, as we have aforeſaid.

Parting from thence, I paſs'd amongſt the rocks, which were his teeth, and never left walking till I got upon one of them; and there I found the pleaſanteſt places in the world, great large tennis-courts, fair galleries, ſweet meadows, ſtore of vines, and an infinite number of banqueting ſummer out-houſes in the fields, after the Italian faſhion, full of pleaſure and delight; where I ſtaid full four months, (7) and never made better chear in my life than at that time. After

(6) Garlick] Aillade: garlick-ſauce, Cotgrave ſays. M. du Chat's note on it is as follows. The antients were no ſtrangers to the aillade. Virgil has deſcribed this ruſtick diſh under the name of moretum, and a tranſlation of that poem of Virgil's is the ſecond piece among the rural games of Joachim du Bellai. What is now properly call'd aillade, in Guienne and Languedoc, is a meſs which the poorer ſort make with garlick and walnuts pounded together in a mortar, and which prepares the ſtomach for the reception of certain meats of an undigeſtive and diſagreeable nature. As for the aillade itſelf, it is ſo much admired by ſome perſons of diſtinction, even in Italy, that the hiſtorian Platina could not forbear telling the world, that a brother of his would often put himſelf in a ſweat by the pains he took in preparing this ragoo. See Platina de honeſtâ voluptate. The authors of the Camb. dict. ſay, the moretum was a kind of ſallet made of herbs, milk, wine, oil, cheeſe, garlick, &c.

(7) And never made better chear, &c.] Becauſe, as he ſays a little lower, of every morſel that went down Pantagruel's throat, he took part, by way of toll.

that,

that, I went down by the hinder teeth to come to the chaps; but, in the way, I was robbed by thieves in a great foreſt, that is in the territory towards the ears. Then (after a little further travelling) I fell upon a pretty village (truly I have forgot the name of it) where I was yet merrier than ever, and got ſome certain money to live by. Can you tell how? By ſleeping: for there they hire men by the day to ſleep, and they get by it ſix-pence a day; but they that can ſnore hard, get at leaſt nine-pence. How I had been robbed in the valley I informed the ſenators, who told me, that in very truth the people of that ſide were bad livers, and naturally thieviſh: whereby I perceived well, that as we have with us the countries Ciſalpine and Tranſalpine, ſo have they there the countries Cidentine and Tradentine, that is, behither and beyond the teeth; but it is far better living on this ſide, and the air is purer. There I began to think, that it is very true which is commonly ſaid, that the one half of the world knoweth not how the other half liveth. Seeing none before myſelf had ever written of that country, wherein are above five and twenty kingdoms inhabited, beſides deſarts, and a great arm of the ſea, I have compoſed a great book, intituled, The hiſtory of the Gorgians, becauſe they dwell in the gorge of my maſter Pantagruel.

At laſt I was willing to return, and, paſſing by his beard, I caſt myſelf upon his ſhoulders, and from thence ſlid down to the ground, and fell before him. As ſoon as I was perceived by him, he aſked me, Whence comeſt thou, Alcofribas? I anſwered him, Out of your mouth, my lord. And how long haſt thou been there, ſaid he? Since the time, ſaid I, that you went againſt the Almirods. That is about ſix months ago, ſaid he. And wherewith didſt thou live? What didſt thou drink? I anſwered, My lord, of the ſame that you did, and of the daintieſt mor-

ſels that paſs'd through your throat I took toll. Yea, but, ſaid he, where didſt thou ſhite? In your throat, my lord, ſaid I. Ha, ha, thou art a merry fellow, ſaid he. We have, with the help of God, conquer'd all the land of the Dipſodes; I will give thee the chaſtelleiny of Salmigondin. Grammercy, my lord, ſaid I, you gratify me beyond all that I have deſerved of you.

CHAP. XXXIII.

How Pantagruel became ſick, and the manner how he was recovered.

A While after this the good Pantagruel fell ſick, and had ſuch an illneſs in his ſtomach, that he could neither eat nor drink; and, becauſe one miſchief ſeldom comes alone, he had got alſo the hot piſs, which tormented him more than you would believe. His phyſicians, nevertheleſs, helped him very well, and, with ſtore of lenitives and diuretick drugs, made him piſs away his pain. His urine was ſo hot, that ſince that time it is not yet cold; and you have of it in divers places of France, according to the courſe that it took, and they are called the hot baths; as at (1) Coderets; at (2) Limous; at

(1) Coderets] Caulderets in the Pyrenees. Theſe baths are frequented by company not only from France and Spain, but other countries likewiſe, either to drink the water, or to bathe, or to uſe the mud. The goodneſs of theſe baths begins with the month of September. See the preface to the queen of Navarre's Heptameron.

(2) Limous] Two leagues and a half from Carcaſone, on the way to Aleth: the baths are at the foot of the mountains.

(3)

(3) Daſt; at (4) Ballervie; at (5) Nerie; at (6) Bourbonenſy, and elſewhere. In Italy, at Mongros; at (7) Appone; at Sancto Petro de Padua; at (8) St. Helen; at Caſa Nuova; at St. Bartolomeo in the county of Bologna; at the (9) Loretta; and a thouſand other places.

(3) Daſt] Or Daqs, in the landes of Bourdeaux. Theſe baths are ſo hot as to ſtrip a fowl of its feathers.

(4) Ballervie] Read Balleruc. Nicholas Dortman, of Arnheim, Profeſſor of phyſick at Montpellier, printed at Lyons in 1579, a treatiſe of the nature and uſe of theſe baths, ſituated, he ſays, about a thouſand paces from Balleruc, a village diſtant ſomewhat leſs than four leagues from Montpellier. The place, where people bathed in that author's time, was not altogether the ſame where they uſed formerly to bathe, which is obſervable in the plan we ſee of the old and new baths, at the beginning of the third chapter; and things are, I am told, very much alter'd ſince that time, in other reſpects.

(5) Nerie] Read Neric, a little town of the Bourbonnois, in the midſt whereof there are hot baths.

(6) Bourbonenſy] The uſe of the hot baths, Du Chêne ſays, having been preſcribed to king Henry III, he preferr'd theſe of Bourbonenſy before ſix or ſeven others he might have uſed without going out of his dominions.

(7) Appone] Within a few muſket ſhots of the city of Padua. They begin uſing theſe waters about the middle of April, and give over about the end of June; and we ſee in Faventinus's ſecond book of counſels, precepts, and directions, printed at Venice in 1556, the regimen which that phyſician preſcribed in 1539, to the cardinal de Trente, to whom he had order'd the baths of Appone.

(8) St. Helen;] Read, Sancta Helena Patavina, according to du Chat. Theſe are ſulphurous baths. See Faventinus's 10th book of directions, &c.

(9) Loretta] Read Porette. Sulphurous baths near Ranutio,

And I wonder much at a rabble of fooliſh philoſophers and phyſicians, who ſpend their time in diſputing, whence the heat of the ſaid waters cometh, whether it be by reaſon of borax, or ſulphur, or allum, or ſaltpetre, that is within the mine: for they do nothing but dote, and better were it for them to rub their arſe againſt a thiſtle, than to waſte away their time thus in diſputing of that whereof they know not the original; for the reſolution is eaſy, neither need we to enquire any further, than that the ſaid baths came by a hot piſs of the good Pantagruel.

Now to tell you after what manner he was cured of his principal diſeaſe, I let paſs how for a minorative he took four hundred pound weight of colophoniack ſcammony; ſixſcore and eighteen cart-loads of caſſia; eleven thouſand and nine hundred pound weight of rhubarb; beſides other confuſed jumblings of ſundry drugs. You muſt underſtand, that, by the advice of the phyſicians, it was ordered, that what did offend his ſtomach ſhould be taken away; and therefore they made (10) ſeventeen great balls of copper, each whereof was bigger than that which is to be ſeen on the top of St. Peter's needle at Rome, and in ſuch ſort, that they did open in the midſt, and ſhut with a ſpring. Into one of them entered one of his men, carrying a lanthorn and a torch lighted, and ſo Pantagruel ſwallowed him down like a little pill: into ſeven others went ſeven country fellows, having every one of them a ſhovel on his

Ranutio, in the territory of Bolonia, on the right of the river Rheno, towards the place of its riſe. There is a volume of tales, intituled, Threeſcore and ten porretane novels; and I am very much miſtaken if they be not an imitation of the queen of Navarre's heptameron; or perhaps this latter may be an imitation of the former.

(10) Seventeen great balls of copper] The moral ſenſe aſſign'd by Paquier to this fiction of Rabelais is, that the phyſicians act only by gueſs in ailments of the ſtomach, and in thoſe which affect the noble parts.

neck;

neck: into nine others entered nine wood-carriers, having each of them a baſket hung at his neck: and ſo were they ſwallowed down like pills. When they were in his ſtomach, every one undid his ſpring, and came out of their cabbins; the firſt whereof was he that carried the lanthorn: and ſo they fell more than half a league into a moſt horrible gulph, more ſtinking and infectious than ever was (11) Mephitis, or the mariſhes of (12) Camerina, or the abominably (13) unſavoury lake of Sorbona, whereof Strabo maketh mention. And had it not been, that they had very well antidoted their ſtomach, heart, and wine-pot, which is called the noddle, they had been altogether ſuffocated and choked with theſe deteſtable vapours. O what a perfume! O what an evaporation, wherewith (14) to bewray the maſks or mufflers of young mangy queans! After that, with groping and ſmelling they came near to the fecal matter, and the corrupted humours. Finally, they found a montjoy or heap of ordure and filth: then fell the pioneers to work to dig it up, and the reſt with their ſhovels filled the baſkets; and, when all was cleanſed, every one retired himſelf into his ball.

This done, Pantagruel, enforcing himſelf to a vomit,

(11) Mephitis] Virgil, Æneid. l. 7.

(12) Camerina] Æneid. l. 3.

(13) Unſavoury lake of Sorbona] The common people of Paris ſay, la Serbonne, inſtead of la Sorbonne; and this lake of Egypt, mentioned by Strabo, is by him called the lake of Serbonne, which made Menage think Rabelais wrote it Serbone; but I find it Sorbone in all the editions.

(14) To bewray the maſks or mufflers of young mangy queans!] Embrener touretz des nez. The touret de nez, much uſed in days of yore, was a ſort of thoſe falſe noſes, with which people now-a-days diſguiſe themſelves. As it came not ſo low as the mouth, it was faſtened on the ſkin by nothing but a kind of pomatum; and it is in

vomit, very eaſily brought them out, and they made no more ſhow in his mouth than a fart in yours: but when they came merrily out of their pills, I thought upon the Grecians coming out of the Trojan horſe. By this means was he healed, and brought unto his former ſtate and convaleſcence. And of theſe (15) brazen pills (16) you have one at Orleans, upon the ſteeple of the holy croſs church.

CHAP. XXXIV.

The concluſion of this preſent Book, and the excuſe of the author.

NOW, my maſters, you have heard a beginning of the horrifick hiſtory of my lord and maſter Pantagruel. Here will I make an end of the firſt book. My head aches a little, and I perceive that the regiſters of my brain are ſomewhat jumbled and diſordered with the ſeptembral juice. You ſhall have

in lieu of this pomatum, that Rabelais would have the young looſe creatures of his time make uſe of the exhalations, which had like to have ſuffocated thoſe who deſcended into Pantagruel's ſtomach.

(15) Brazen pills] Pillules d'arquin, not d'airin. It means pills of alchymy, or lead of antimony.

(16) You have one at Orleans,] This is what I take to have given ſuch occaſion of cavil to m. Bernier, author of the judgment on Rabelais, which he aſcribes to Rabelais's not being quite ſober when he concluded this chapter; as Rabelais indeed partly confeſſes to be his caſe in the beginning of the next. But Bernier is miſtaken, ſince we are informed by hiſtory, that the church of the holy croſs of Orleans, as we now ſee it, is not the ſame edifice which was in Rabelais's time, but that the old building having ſuffered much during the troubles of the year 1562, Henry the Great had it rebuilt (as now it appears) in 1601, on occaſion of the grand jubilee.

the

the reſt of the hiſtory at Frankfort mart next coming, and there ſhall you ſee how Panurge was married, and made a cuckold within a month after his wedding: how Pantagruel found out the philoſopher's ſtone, the manner how he found it, and the way how to uſe it: how he paſt over the Caſpian mountains, and how he ſailed through the Atlantick ſea, defeated the Cannibals, and conquered the iſles of Perles; how he married the daughter of the king of India, called Preſthan; how he fought againſt the devil, and burnt up five chambers of hell; ranſacked the great black chamber, threw Proſerpine into the fire, broke four teeth of Lucifer, and the horn that was in his arſe. How he viſited the regions of the moon, to know whether indeed the moon were not entire and whole; or if the women had three quarters of it in their heads: and a thouſand other little merriments, all veritable. Theſe are brave things truly. Good night, gentlemen. Perdonate mi, and think not ſo much upon my faults, that you forget your own. If you ſay to me, Maſter, it would ſeem that you were not very wiſe in writing to us theſe flimſam ſtories, and pleaſant fooleries: I anſwer you, that you are not much wiſer, to ſpend your time in reading them. Nevertheleſs, if you read them to make yourſelves merry, as in manner of paſtime I wrote them, you and I both are far more worthy of pardon than a great rabble of (1) ſquint-minded fellows, (2) counterfeit ſaints, demure

(1) Squint-minded fellows] Sarrabaïtes. Menage thinks it ſhould be written ſarabactes, and that they were certain diſordered monks mention'd in the ſermon, intituled fratres in enemo, falſly aſcribed to St. Auſtin. Sarrabaïtes is an Ægyptian word. They were alſo call'd Gyrovages; on which word, as likewiſe on Sarrabaïtes, ſee the jacobin friar, Bernard de Luxembourg, in his catalogue of hereticks.

(2) Counterfeit ſaints] Eſcargots. Monks conceal'd within the hoods of their habits, like eſcargots (ſnails) in their ſhells.

lookers,

lookers, hypocrites, zealots, tough friars, (3) buſkin-monks, and other ſuch ſects of men, who diſguiſe themſelves like maſkers, to deceive the world: for whilſt they give the common people to underſtand, that they are buſied about nothing but contemplation and devotion, in faſtings, and maceration of their ſenſuality, and that only to ſuſtain and aliment the ſmall frailty of their humanity; it is ſo far otherwiſe, that, on the contrary, God knows what chear they make. Et (4) Curios ſimulant, ſed Bacchanalia vivunt. You may read it in great letters in the colouring of their red ſnouts, and (5) gulching bellies as big as a tun, unleſs it be when they perfume themſelves with ſulphur. As for their ſtudy, it is wholly taken up in reading of Pantagruelin books; not ſo much to paſs the time merrily, as to hurt ſome one or other

(3) Buſkin-monks] Botineurs, Rabelais ſays; which Cotgrave explains, one that continually wears boots or buſkins, as a monk, or any ſuch creature, who, being not ſatisfied with wearing them alive, will be buried in them dead. Du Chat ſays, botineurs, moines rentez, landed monks, and even the cordeliers, whom in ch. 29. of l. 5, the author calls booted preachers.

(4) Curios ſimulant, ſed Bacchanalia vivunt] This is out of Juvenal's 2d ſatire; but the application which the author makes of it is taken from Politian, who ſpeaking of certain hypocrites who took offence at Plautus being read in ſchools, ſays: Sed, qui nos damnant, &c. See vol. I. pref. p. cxv.

(5) Gulching bellies] Ventres à poulaines. In all likelihood theſe gorbellied monks, and theſe beneficiaries with bundles of guts (à poulaines) are the ſame which the honeſt confeſſor to Louis XII calls ponards (perhaps contracted for polonards) in theſe words of his ſermon on the rich man (Dives) preach'd the ſecond week in Lent: Videbis unum groſſum ponardum in una camera natata, in quam ventus non intrat ſans ſauf conduite, vel ſine licentia: habet groſſum beneficium (buffetum) coopertum xaſis argenteis.

miſ-

miſchievouſly, to wit, in articling, (6) ſole-articling, (7) wry-neckifying, (8) buttock-ſtirring, (9) ballocking, and diabliculating, that is, calumniating: wherein they are like unto the poor rogues of a village, that are buſy in ſtirring up and ſcraping in the ordure and filth of little children, in the ſeaſon of cherries and guinds, and that only to find the kernels, that they may ſell them to the druggiſts, to make thereof (10) pomander oil. Fly from theſe men, abhor and hate them as much as I do, and upon my faith you will find yourſelves the better for it. And if you deſire to be good Pantagruelifts, that is to ſay, to live in peace, joy, health, making yourſelves always

(6) Sole-articling] Monorticulant, &c. Rabelais, who has coin'd this and the other words following, uſes monorticulant, to ſignify extracting out of any one's writings certain articles, to be confuted as heretical, as the monks did in the caſe of the learned Reuchlin. The a of the Latin articuli has been chang'd into an o, as in orteil (the toe) made from articulus.

(7) Wry-neckifying] Torticulant, i. e. acting with the hypocriſy of the wry-neck'd monks or cordeliers, whom Politian calls incurvicervicum pecus.

(8) Buttock-ſtirring] So indeed Cotgrave interprets culletant; but here it means, ſays du Chat, the ſame as at the end of the prol. of the 3d book, viz. ſmelling to the bad or weak places of a book, as dogs do to a ſalt bitch.

(9) Ballocking] Perhaps wrong tranſlated. The word Rabelais uſes is couilletant, i. e. colligeant, or gathering, after the manner of your cucullating gentry, who make malicious collections of what may have been ſaid or written by one they have a mind to ruin.

(10) Pomander-oil] L'huile de maguelet. Cotgr. ſays, this is the baſtard-coral, or pomander privet, of whoſe ſweet and ſhining black berries chains and bracelets are made. What m. du Chat ſays, take as follows. If by maguelet is meant, as ſome think, the hawthorn-berries, whoſe kernels ſerve to make the oil call'd magueel

ways merry, (11) never truſt thoſe men that always peep out at one hole.

(12) The end of the Second Volume.

let, it is very probable the word comes from the Spaniſh majuelas, which ſignifies the ſame fruit. Words, corrupted from the Spaniſh, are very frequent at Montpellier, occaſion'd by the kings of Majorca, of the houſe of Arragon, being a long time lords of that city. If likewiſe, as it ſeems to be conſiſtent with what Rabelais ſays here, this oil is indifferently drawn from all ſorts of ſmall kernels, maguelet may then be deriv'd from amygdaletum, a diminutive of amygdalum, which may be ſaid by a metaplaſm, for amygdala. From Magdelaine, in like manner, has been fetch'd Maguelone and Maguelon, as the caſtle of Madelaine is call'd Maguelon, and Magdalen college in Oxford, Maudlin by corruption.

(11) Never truſt thoſe men who always peep out at one hole] Monks, or friars (by reaſon of their cowls) ſays Cotgrave, under the word pertuis (a hole.) Now-a-days the ſaying is, men that always peep out at a cloth-window: Ne fiez vous jamais en Gens qui regardent par une fenêtre de drap. It means the ſame thing as the other, viz. cuculated imps; hobgoblins in cowls.

(12) The end of the ſecond volume] The original concludes otherwiſe, namely thus, The end of the chronicles of Pantagruel, king of the Dipſodes, reſtor'd to their genuine ſtate and condition, with his heroick deeds, and moſt tremendous atchievements: compos'd by the late M. ALCOFRIBAS, abſtracter of the quint-eſſence. From whence m. du Chat concludes, that as Rabelais here, and in the preceding book, ch. i, means himſelf by the name of Alcofribas, either he really intended to ſtop here, or at leaſt, not daring to put his name to the two firſt books of his romance (probably becauſe, when he wrote them, he was a monk at St. Maur de Foſſez) it was only in the following books he took the liberty to diſcover his true name, after he had ſeculariz'd himſelf, and was become, as it were, a layman.

17 JY 60

17 JY 60

p.10. "Spooming."
p.21. Wool of the Knight's bosom. &c.
p.49. Moult-tarde. —
p.58. H. Stephens, genuine Edition of his Apology. 1566.
p.92. Gargantua's last Reading.
p.96. Specimens of German, Arabic, Italian, Biscayan, Bas-breton, low Dutch, Spanish, Danish, Hebrew, Greek, Gascon, & ——
p.108. Whether Carthaginiensis, or Carthagiensis?
p.144. Story of the Lion, & Fox.
p.223. Epistemon's acct. of the employments of the dead.
p.235. "Anguilla" a Scourge.

P.10. "
P.73. Cotyrave's Diety.
P.141. "
P.149. folle a la Messe. 'Molle a la fesse'.
P.177. Beaumont le vicomte. 'a beau Con le vit monté'.